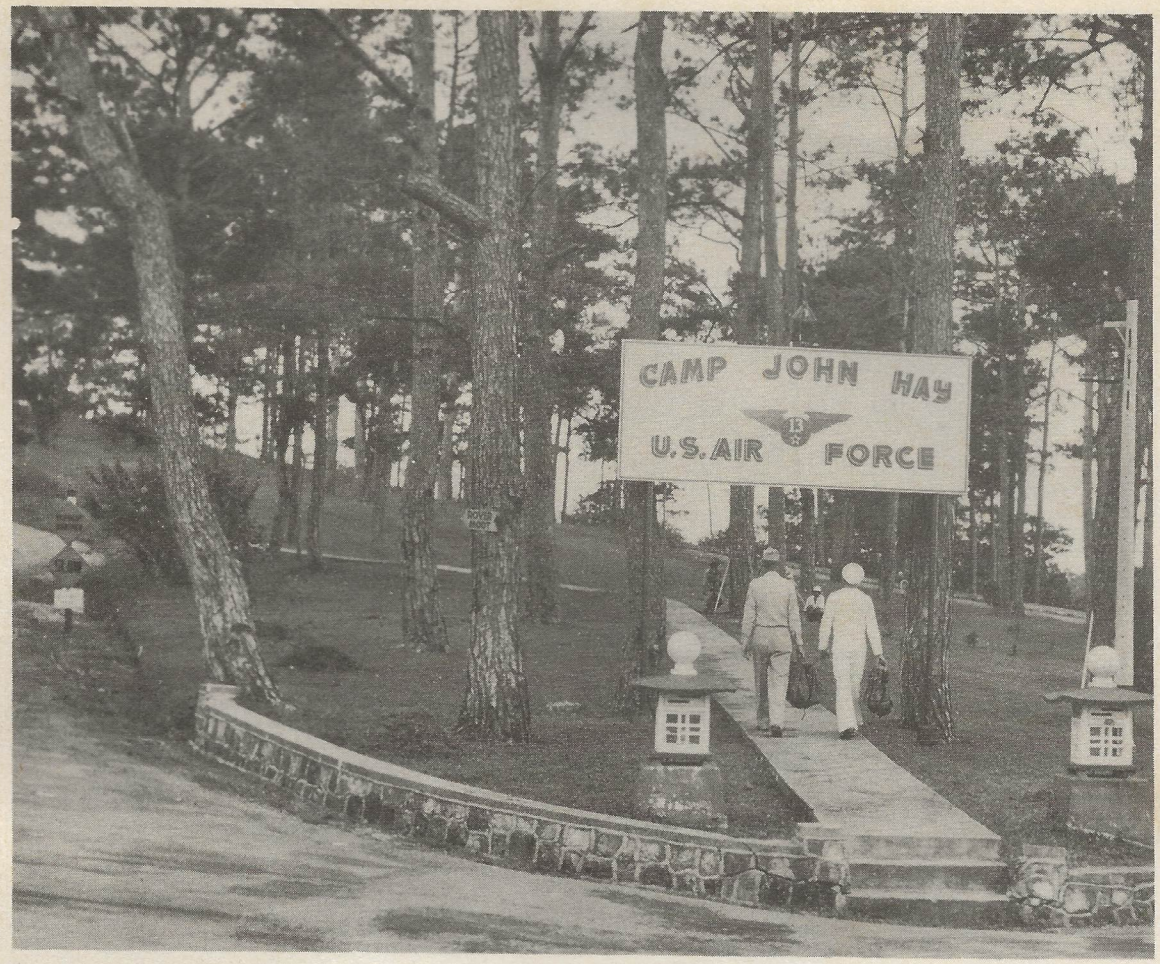
Camp John Hay

Baguio

Republic of the Philippines

For the United States Armed Forces



CAMP JOHN HAY

Camp John Hay, founded in 1903 as a recreational center for the United States Army in the Philippines, was the favorite project of Major General J. Franklin Bell who became very enthusiastic about Baguio. When he became Commanding General of the Philippine Department, he had construction begun on a series of cement buildings on the military reservation and personally designed and supervised the construction of an open-air amphitheater in a semi-circular valley just below the house of the commanding general. This amphitheater has been officially named for General Bell and, in 1929, a bronze tablet was erected there in his memory.

Succeeding commanding officers added to the comfort and the beauty of the post until, in 1930, it consisted of approximately 82 cottages, a modern dormitory, hospital and Post Headquarters installations. It was garrisoned by two companies of the 45th United States Infantry, Philippine Scouts; Company A, Benguet Igorots; and Company B, Ifugao Igorots.

During the occupation of the Philippines by the Japanese, Camp John Hay was garrisoned by Japanese troops and part of the post was used as a concentration camp. Pill boxes, gun emplacements, and fortifications were erected in and about the camp. When the Americans bombed this installation, damage was done to some of the buildings, notably the dormitory.

FOREWORD

This booklet is provided primarily for members of the United States Armed Forces and their dependents who visit Camp John Hay. It serves as a guide and as source of information, and is suitable for mailing home.

Baguio is a little city nestled high among the mountain summits of Northern Luzon. The smell of pine, the sweep of majestic mountains and the roaring fireplaces are inviting to all visitors.

Behind Baguio is a story worth telling and re-telling. It was part of a plan, envisioned by men now legendary in American and Philippine history. After three decades, during which controversy, failure and recrimination stalked the dogged builders, it was finally accomplished and acclaimed as a great achievement.

The saga goes back into the unknown centuries when hordes of Malayan and Polynesian invaders swept over the 7000-odd islands of the Archipelago; it grows in the era of the Spanish dynasty and becomes an American story with the arrival of Admiral Dewey's fleet in Manila Harbor in 1898.

Baguio is rich in history and tradition, both ancient and modern. Through the courtesy and goodwill of the Republic of the Philippines, the 6202nd Recreation Center at Camp John Hay in Baguio, is a military installation of the United States of America in the Philippine Islands. Camp John Hay is operated by and for members of the US Armed Forces and their dependents.

The harmony of the personnel at Camp John Hay and the civilian community of Baguio and vicinity has become a cherished tradition and source of great mutual respect.

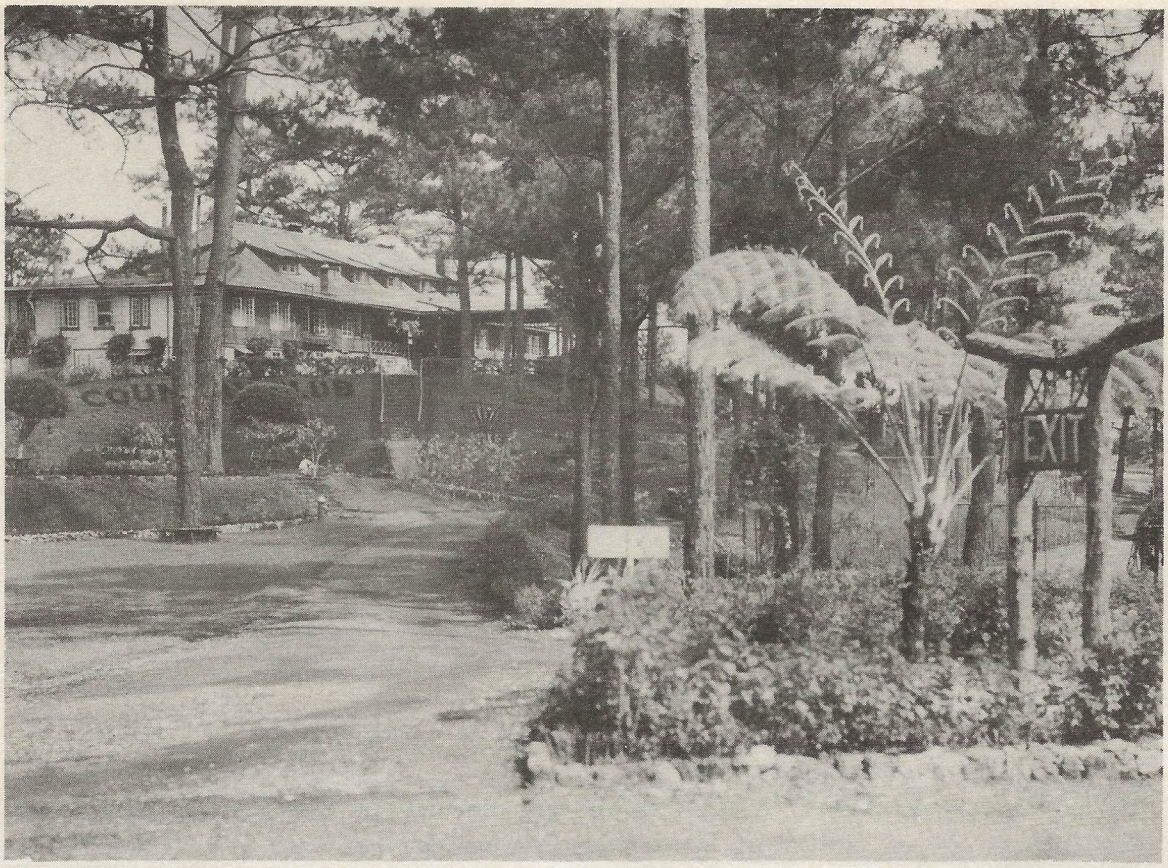
Golf . . .

A real haven for sport loving Americans is the Camp John Hay eighteen hole golf course. The Far East Division of the Special Services sponsored Annual Golf Tournament, which is open to all members of the Armed Forces, is held at this Scenic resort. Spectators as well as participants come from all commands included in the Far East. At the tournament held in 1949, Sergeant Norman Campbell, representing the Far East Command in Japan set a world's record of fifty-four (54) on this course with a 65 par.

This beautiful golf course is unusual in that it is laid out right through the mountain slopes, with pine trees fringing the complete area. The whispering pines and cool mountain breezes make this an ideal recreation center.

Prior to October 15, 1949 Camp John Hay was operated as a subordinate command of the US Ground Forces in the Philippines. The privileges and facilities of the camp were fully extended to personnel of all branches of the Armed Forces of the United States on duty in the Far East.

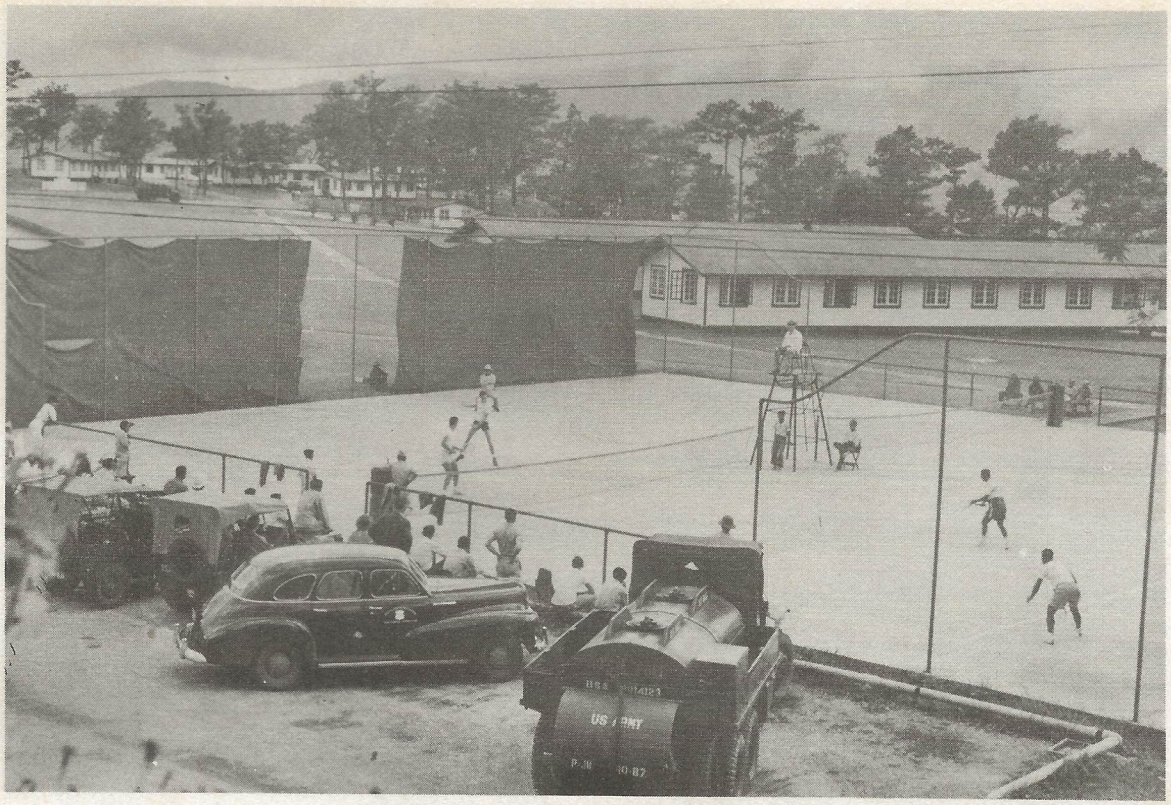
On October 15, 1949 this leave center was redesignated as the 6202nd Recreation Center under the U.S. Thirteenth Air Force, the headquarters of which is located at Clark Air Force Base, Pampanga, Luzon, P.I. This Recreation Center, considered one of the finest in the world, is operated the year around for the benefit of the Armed Forces, their dependents and guests.



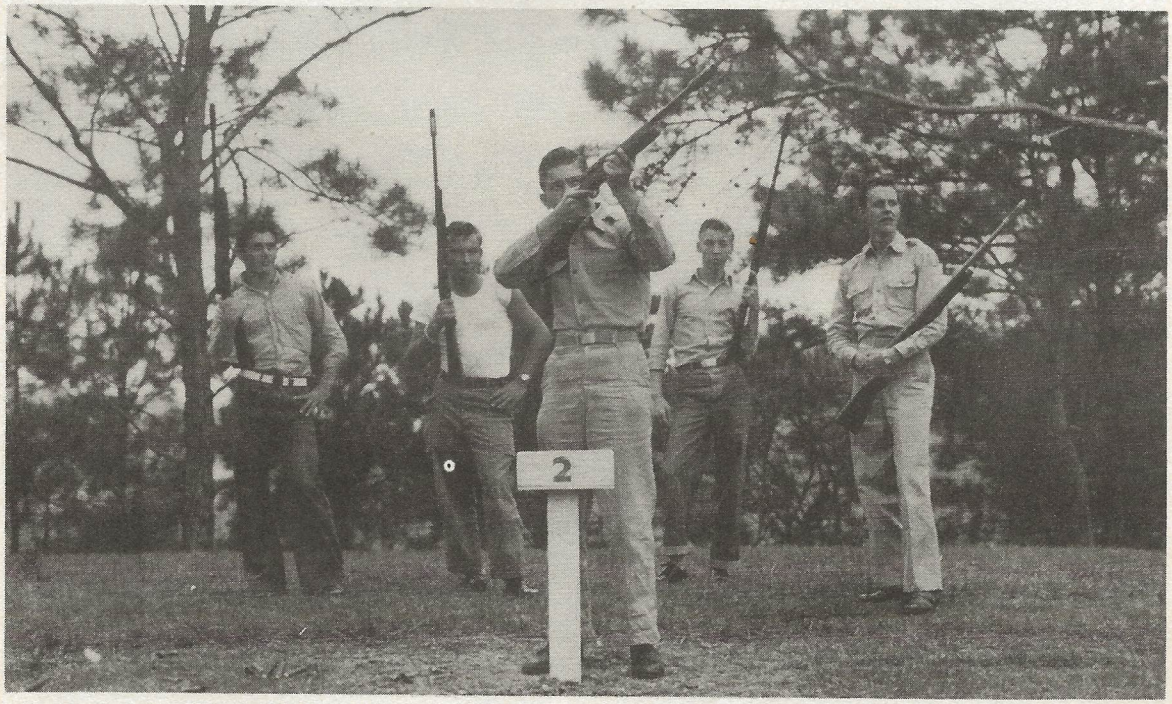
On 27 August 1945, five officers and 27 enlisted men, under the command of Colonel Frank M. Smith, arrived in Baguio to begin the task of reestablishing a recreational center at Camp John Hay. Colonel Smith served at Camp John Hay for three and a half years as a Captain in the early 1930's and was familiar with the installations. The first task of this small group of men and officers was to prepare for the surrender of the Japanese forces under General Yamashita. This ceremony was held in the residence of the High Commissioner on 3 September 1945.

Following this ceremony, work began in earnest on a temporary establishment to provide accommodations for leave and furlough personnel until other buildings could be erected. This temporary center was opened on 10 October 1945 when the first contingent of furloughees arrived at Camp John Hay.

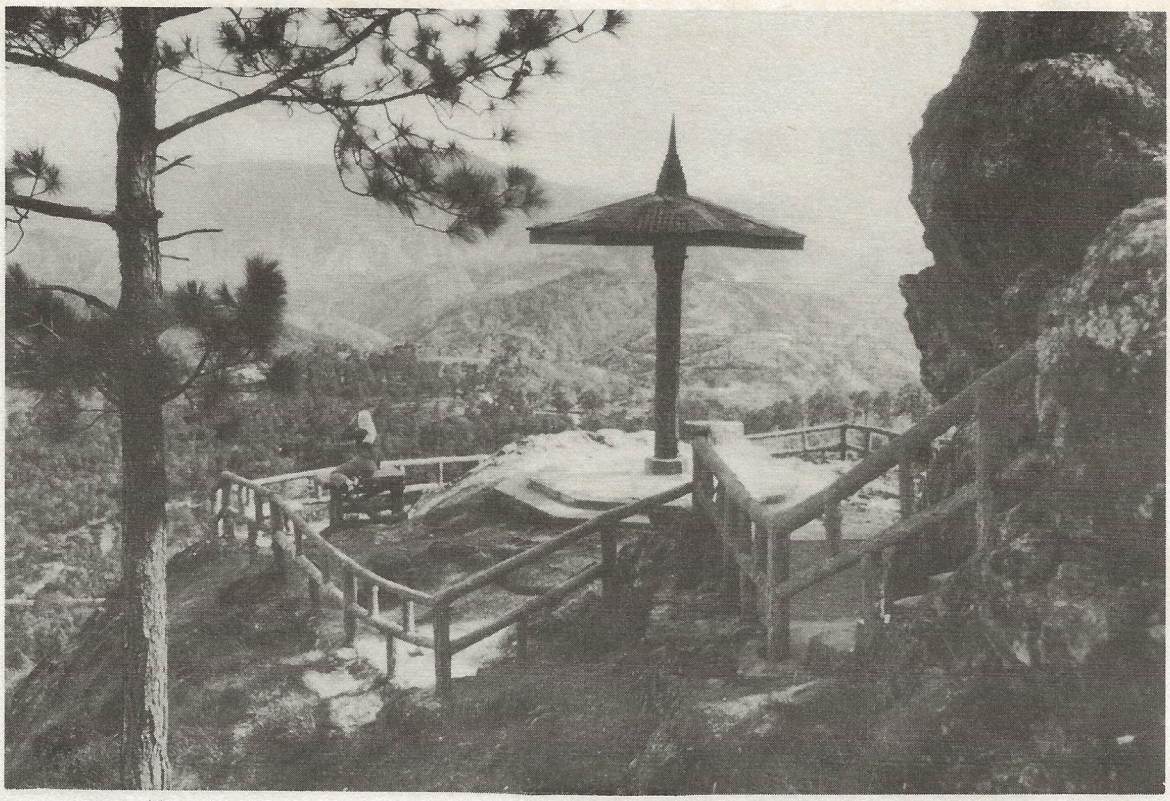
The Baguio Country Club facilities were leased by the army and the club house used as an officers' mess and as quarters for officers visiting Camp John Hay on leave. The 18 hole Baguio Country Club Golf Course had grown up in weeds during the Japanese occupation. Troops had encamped there. Japanese pill boxes, gun emplacements, and ammunition storage pits studded its fairways. Using Igorot labor, work began on 18 September 1945 to restore the course. On 1 October, nine holes were opened. Now attention turned to the Camp John Hay Golf Course and nine holes were completed and opened to the golfers on 17 November. The restored 18-hole Camp John Hay Course is considered one of the best in the Pacific.



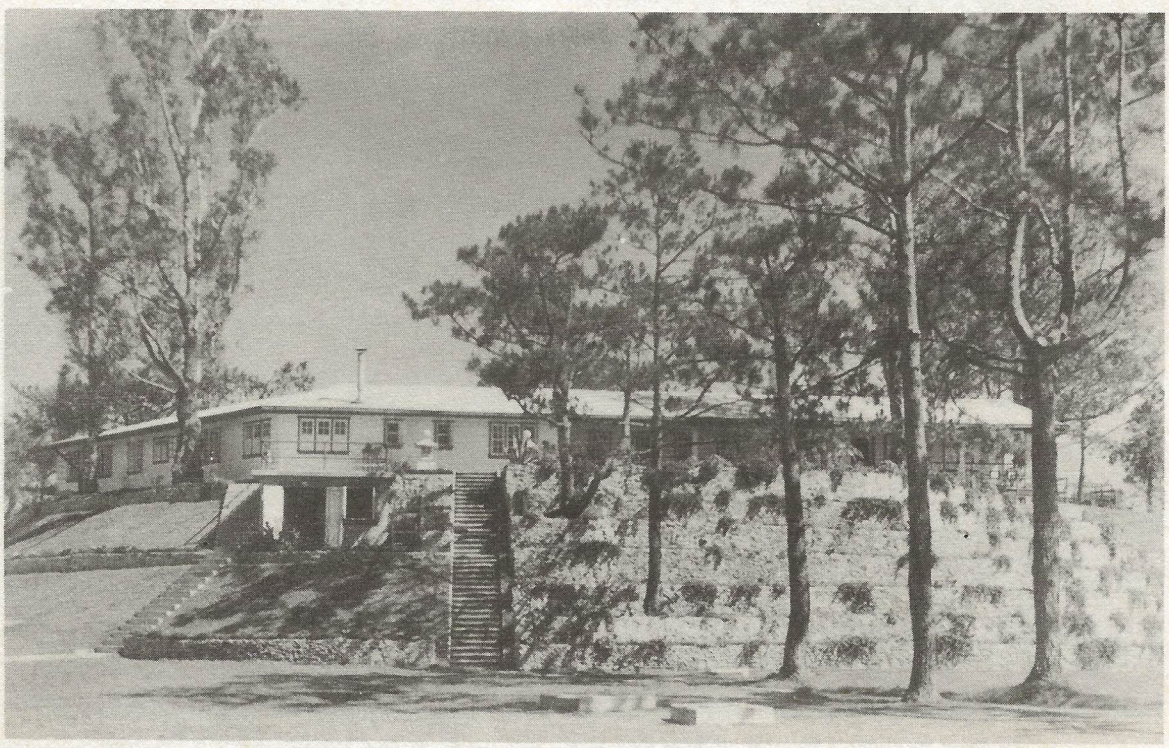
Tennis is one of the most popular sports at Camp John Hay. Six hard surfaced courts are kept in excellent condition throughout the year. Rackets, balls and shoes are provided for participants.



For those vacationists who take pride in their steady aim and desire to prove their ability in the great out-of-doors, a skeet range is provided just back of the Special Service Issue Point. Skeet practice is scheduled regularly.

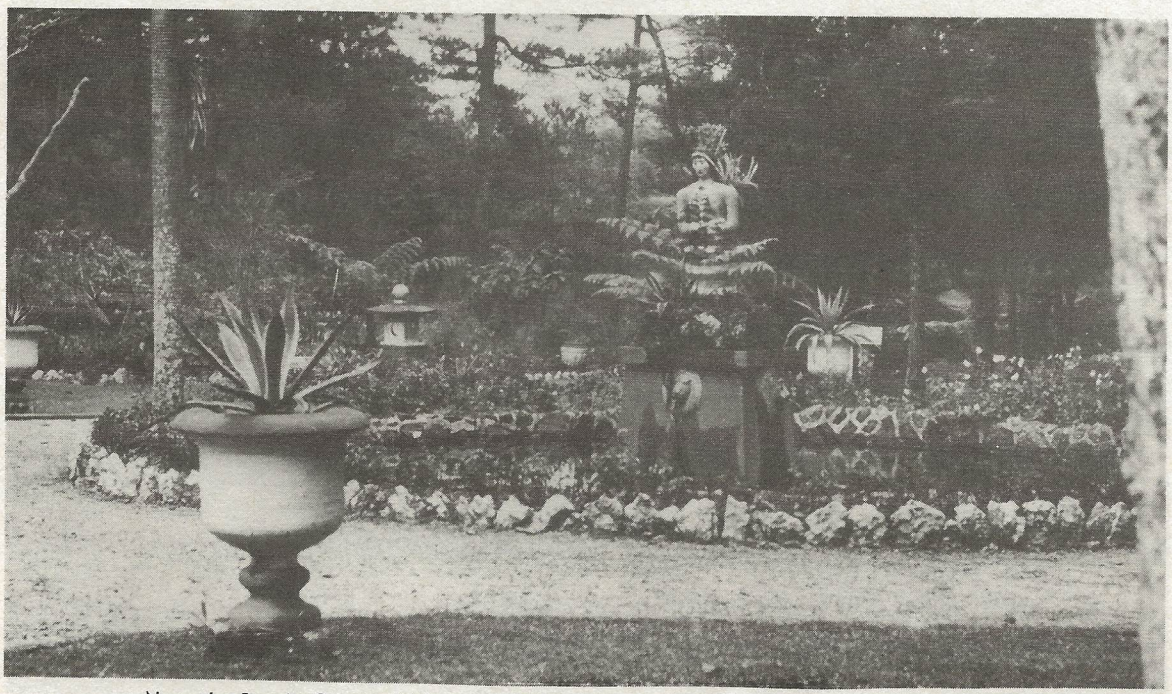


Mines View Park offers a breathtaking view of the famed Baguio Gold Fields and the mountains of the Benguet Northlands. This is considered one of the most spectacular scenic sights in Baguio.



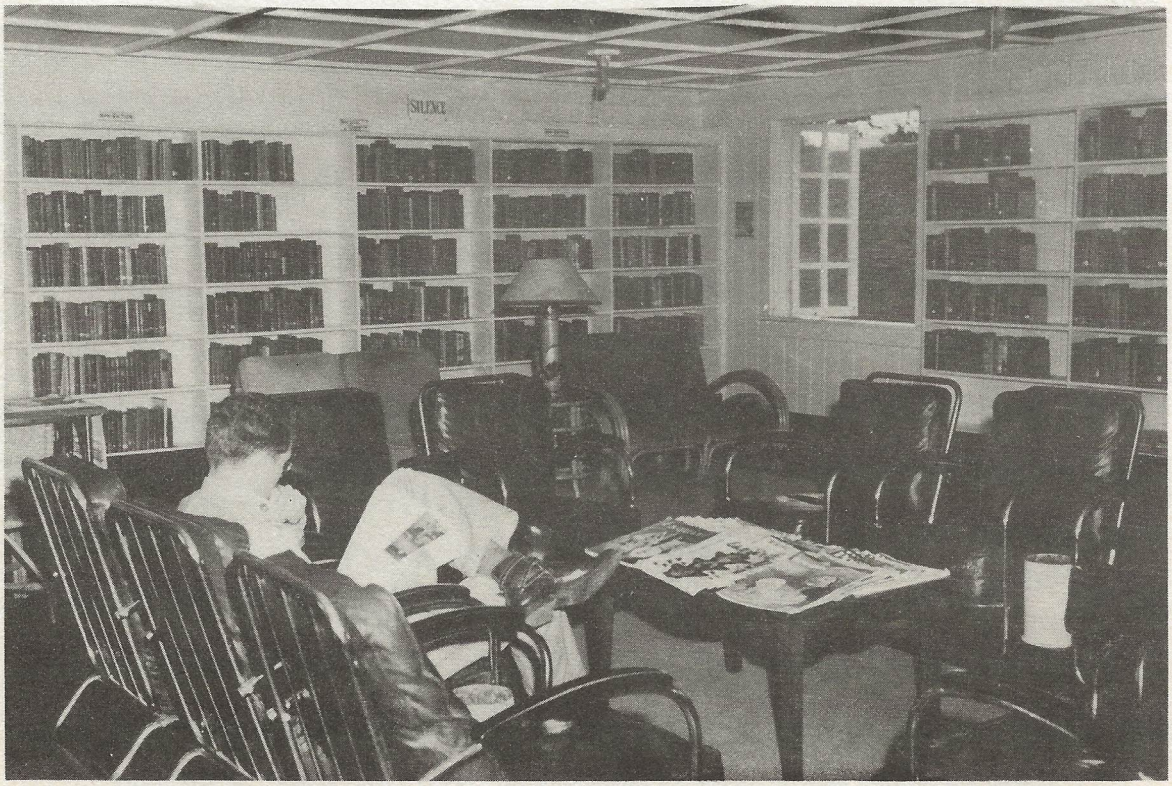
Terraced high above the recreation grounds of Camp John Hay is the Base Dispensary. This recreation center is a complete self-operating installation situated a mile above sea level.

The Bell amphitheater is a sunken garden with terraces rising to form a beautiful amphitheater centered by a summer house. This location was once the favorite arena for Igorot ceremonial dances and other open-air activities.

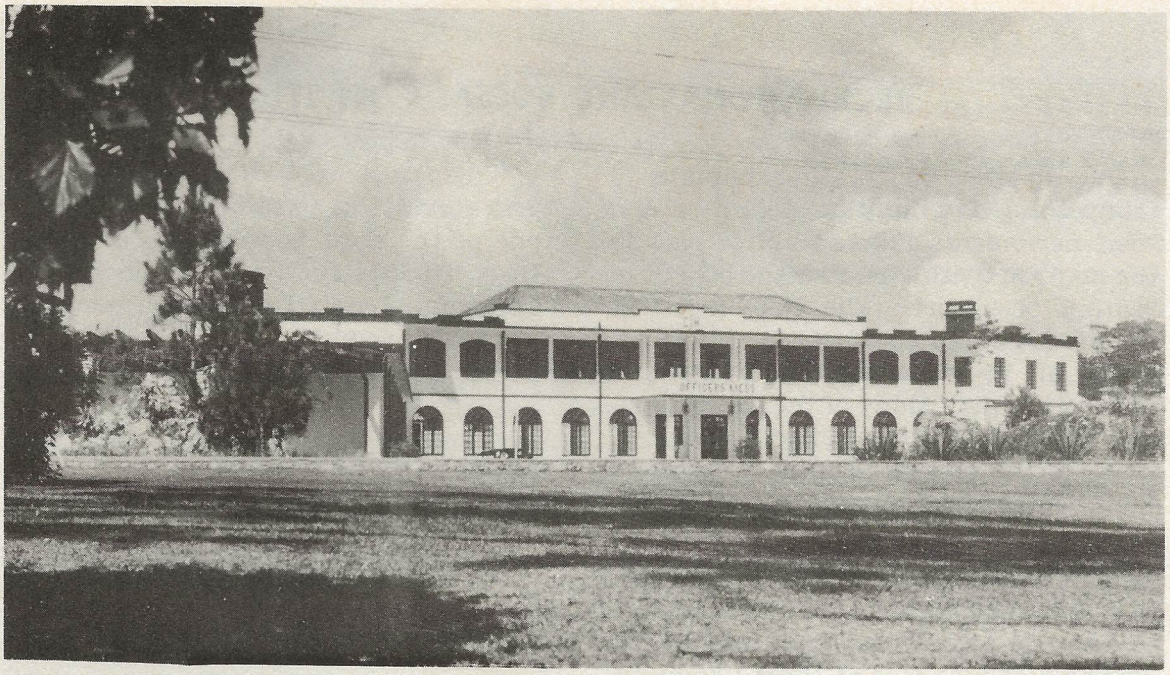


Near the Baguio Country Club are the Italian Gardens. In the center of this cool fern garden is a beautiful fountain with the statue of an Igorot woman in the center. This is in honor of the Igorot women who carried ammunition up the mountains for the Allies during the liberation.

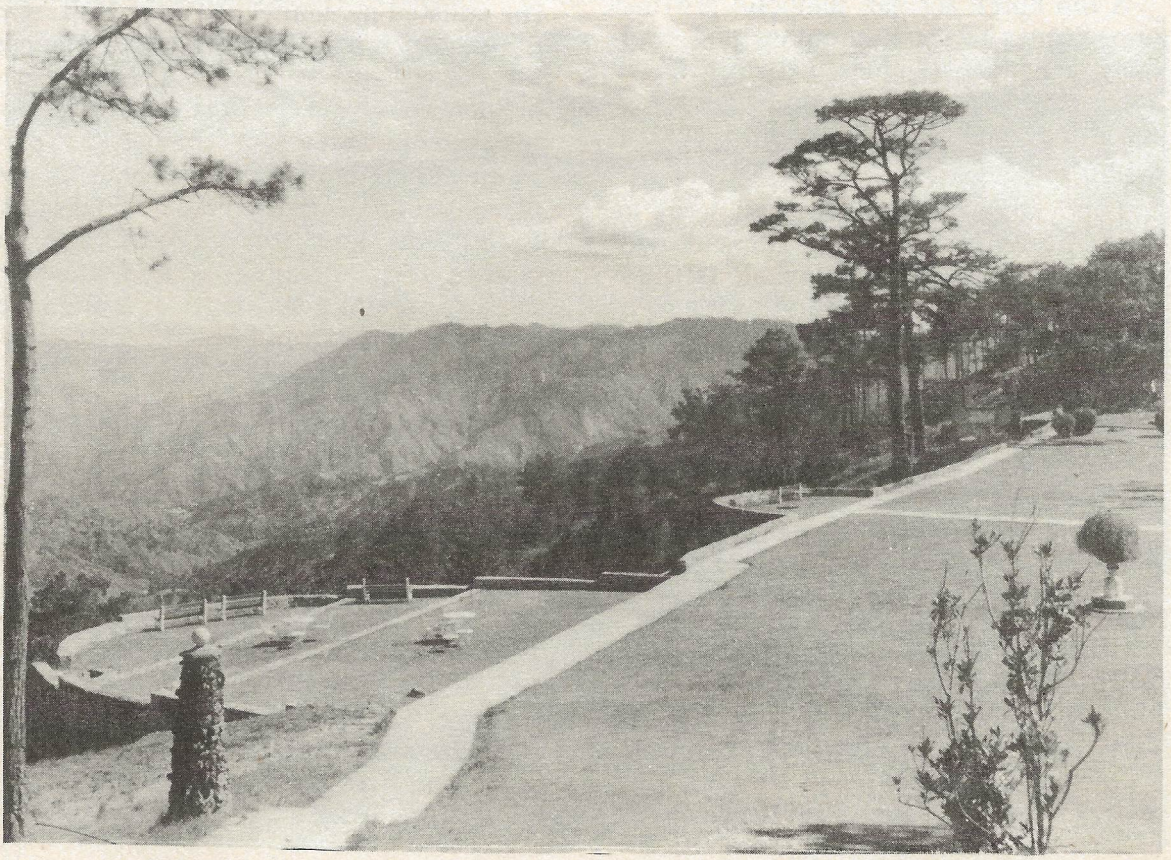
Despite the steep hills at Camp John Hay, bicycling has proved to be a popular means of transportation. Bicycles are available free of charge for leave personnel. Many of the nearby scenic spots can be reached by bicycle transportation.



Information concerning the people, habits and customs of the Mountain Provinces is available in the spacious library maintained for the convenience of personnel visiting Camp John Hay.



The Officer's Club at Camp John Hay is a permanent type building with spacious dining hall, beautiful ball room and club room, with private apartments, barber shop and beauty salon in the wings.



A view where the mountains and skies meet is from the terraced patio in front of the Officer's Mess. These rugged mountain slopes drop almost straight down into the canyons below.

RECREATIONAL AND SOCIAL ACTIVITIES

Due to the invigorating climate of Camp John Hay, military personnel and their dependents take an active part in the many activities held for the benefit of visiting personnel. The Golf course is the most utilized sport at this resort because of its convenient location and scenic grounds. Many of the golf tournaments in the Southwest Pacific are held either at the Baguio Country Club or the Camp John Hay course.

Ten good bowling alleys attract the keglers. Four alleys are in the Recreation Hall and six alleys are in Ponoc Hall. There are ping pong and pool tables available at all times at these two buildings.

A top notch softball diamond provides opportunity for pickup games and regularly scheduled games between Camp John Hay Mountaineers and teams representing various military and civilian groups.

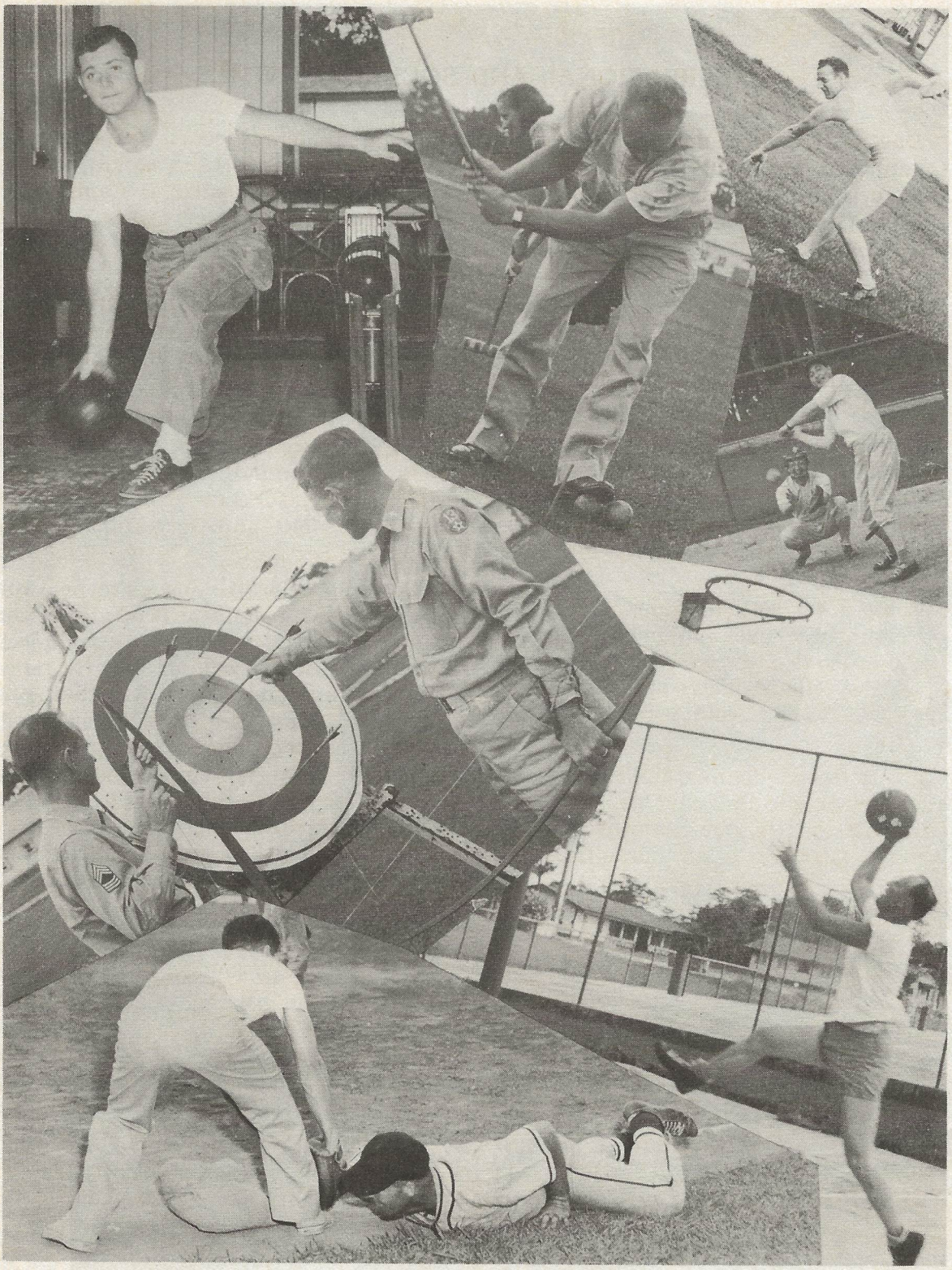
There is an indoor basketball court located in Snider Hall and two out door basketball courts, one near the hospital and the other just below and to the right of the Golf Driving range.

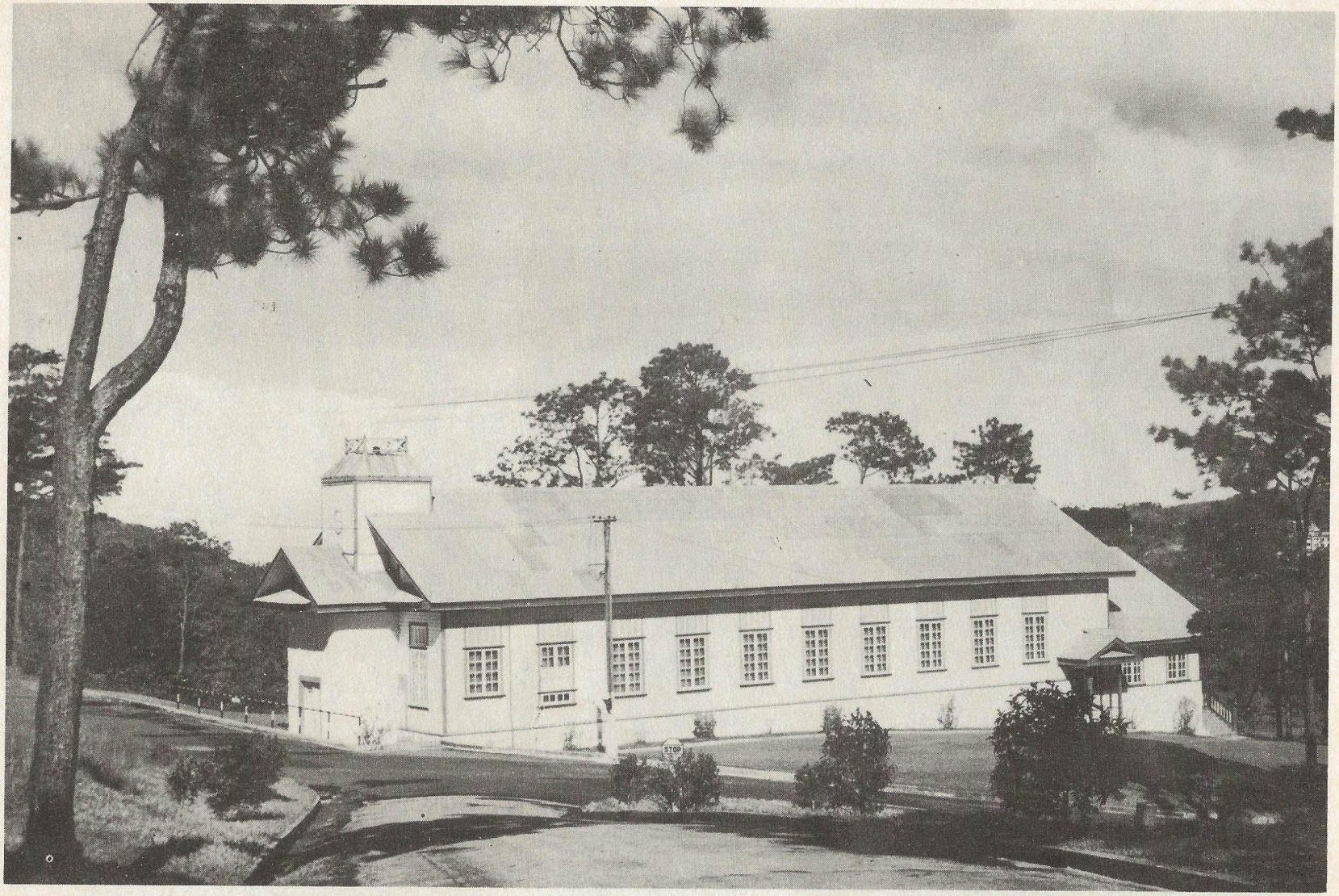
With six tennis courts available the year round, this sport has rapidly become one of the most popular at Camp John Hay. In 1949 the finals of the Far East Command Tennis Tournament were played on these courts.

Bicycles are available for all of those who wish to utilize this enjoyable transportation for visiting local points of interest.

Other sports available to visitors include archery, badminton, volleyball, horse shoes, miniature golf and croquet. All equipment for these sports is provided by the Athletic and Recreation Section of Special Services.

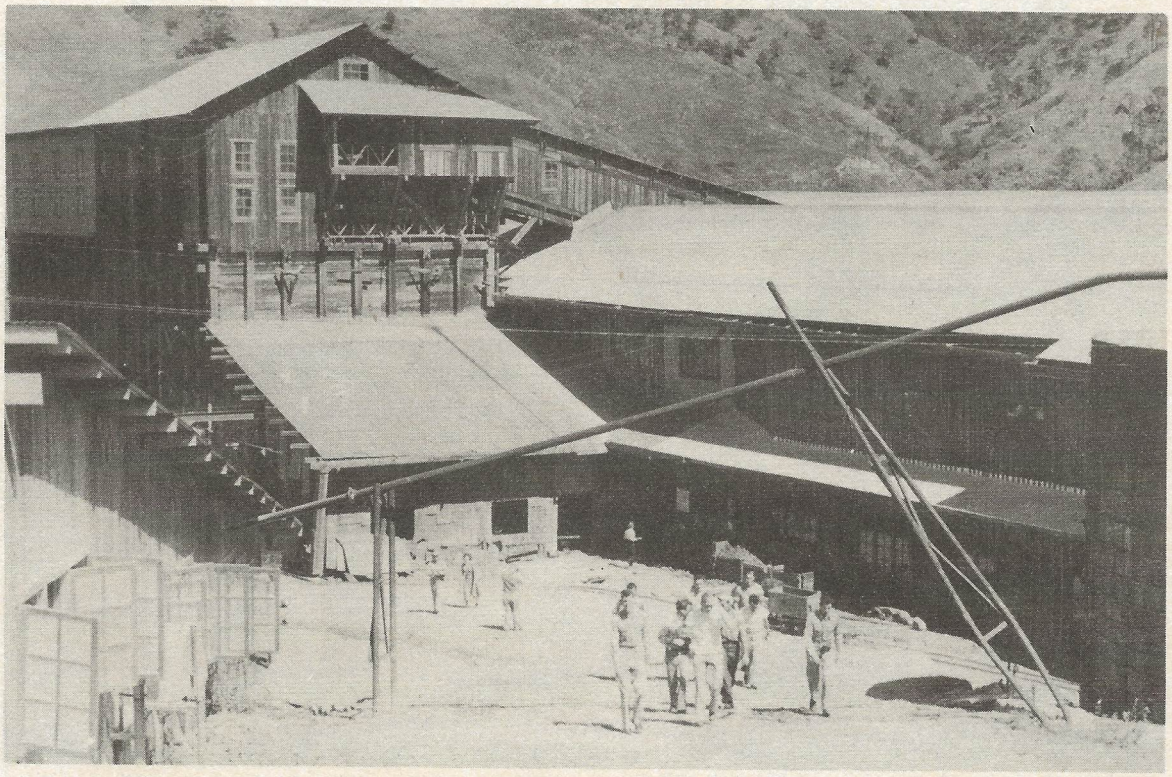
Gay and colorful dances are held for the enlisted personnel at Ponoc Hall. On Sunday afternoons there are tea Dances for the enlisted personnel and their dependents and guests. On Saturday evenings gala dances for the Officer personnel, their dependents and guests are presented in the ballroom of the Officers' Club. For those who enjoy a game of chance and skill, bingo games are held in the evenings for both enlisted and officer personnel and their guests.





The Post Chapel at Camp John Hay serves as a house of worship for both Protestant and Catholic services. During those evenings when the chapel is not utilized for religious services, it is used as a theater for movies.

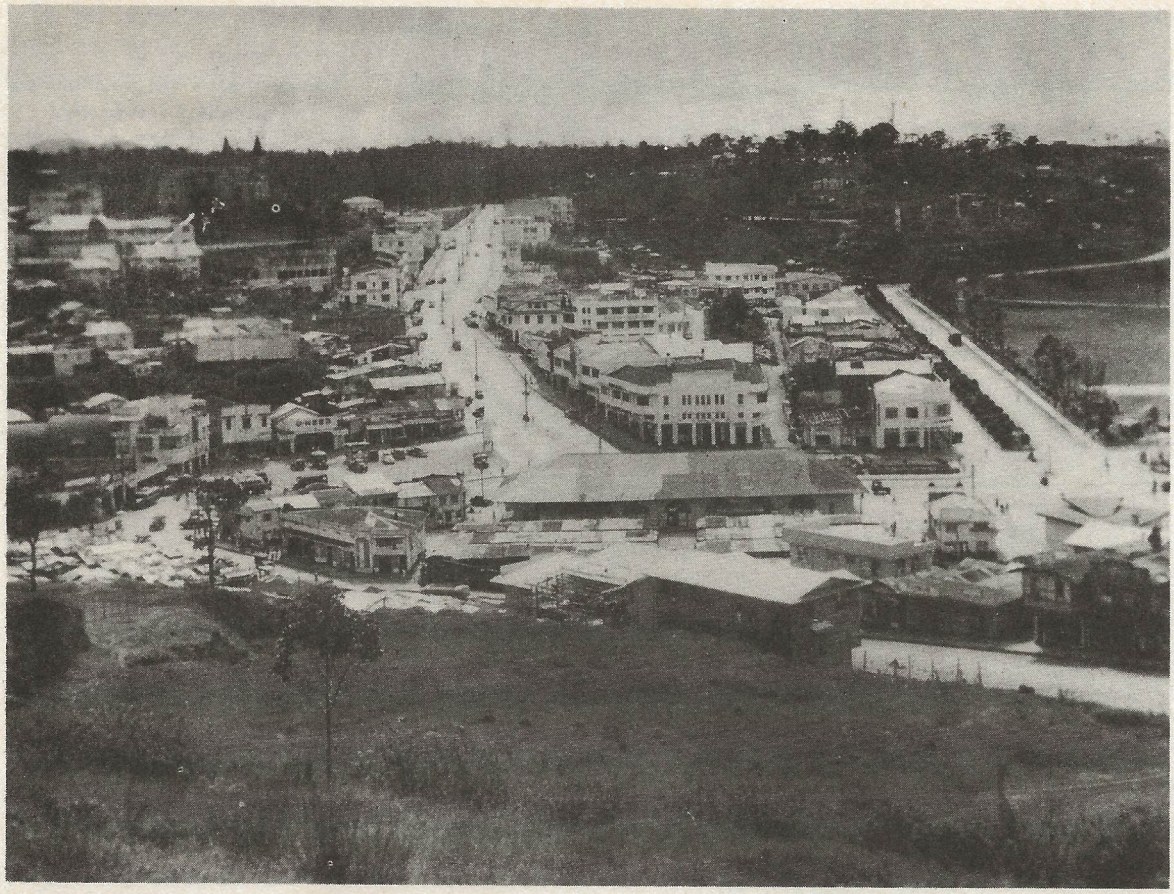
By standing on the walkway in front of the Officer's Club, visitors can look far down into the jagged canyons below. The gold mining industries have located their camps in these valleys.



During a visit to the gold mines, visitors have the opportunity to observe the complete operation of the mines. The raw ore comes from the tunnels extending thousands of feet into the sides of the mountains.

The Lingayen Gulf beach party is one of the most popular tours at Camp John Hay. Native fishing boats and fishermen beach along this historical strip of coast. These waters are ideal for swimming.

A tropical beach party at Lingayen Gulf is complete with white sands, wonderful food, and crystal blue water. Sweeping cocoanut palms along the sands add to this ideal setting.

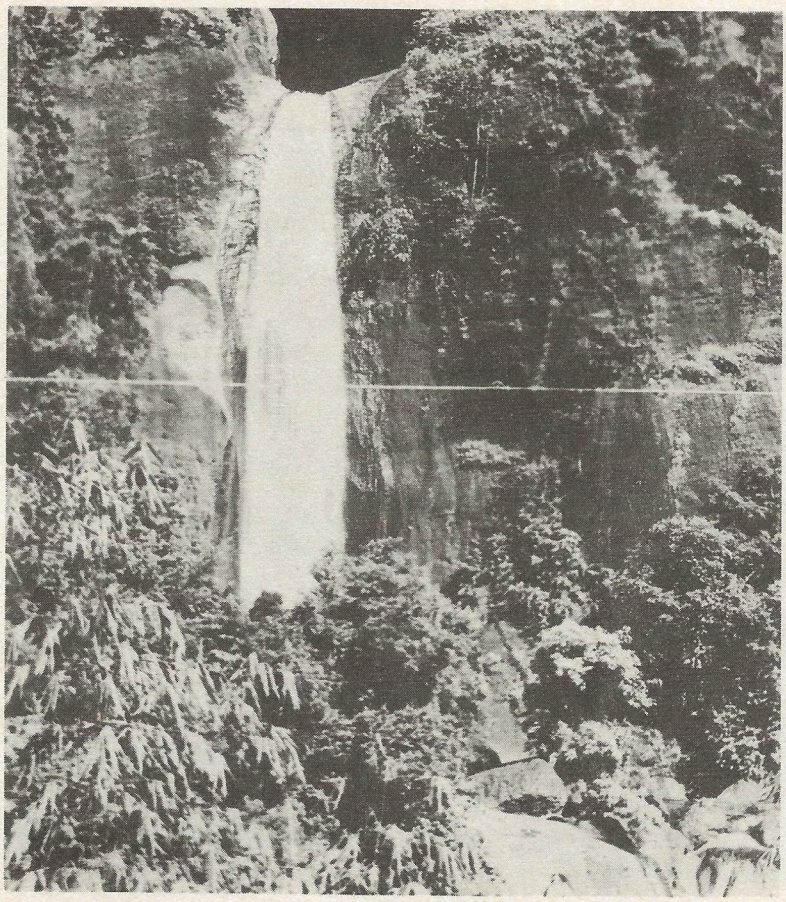


THE STORY OF BAGUIO

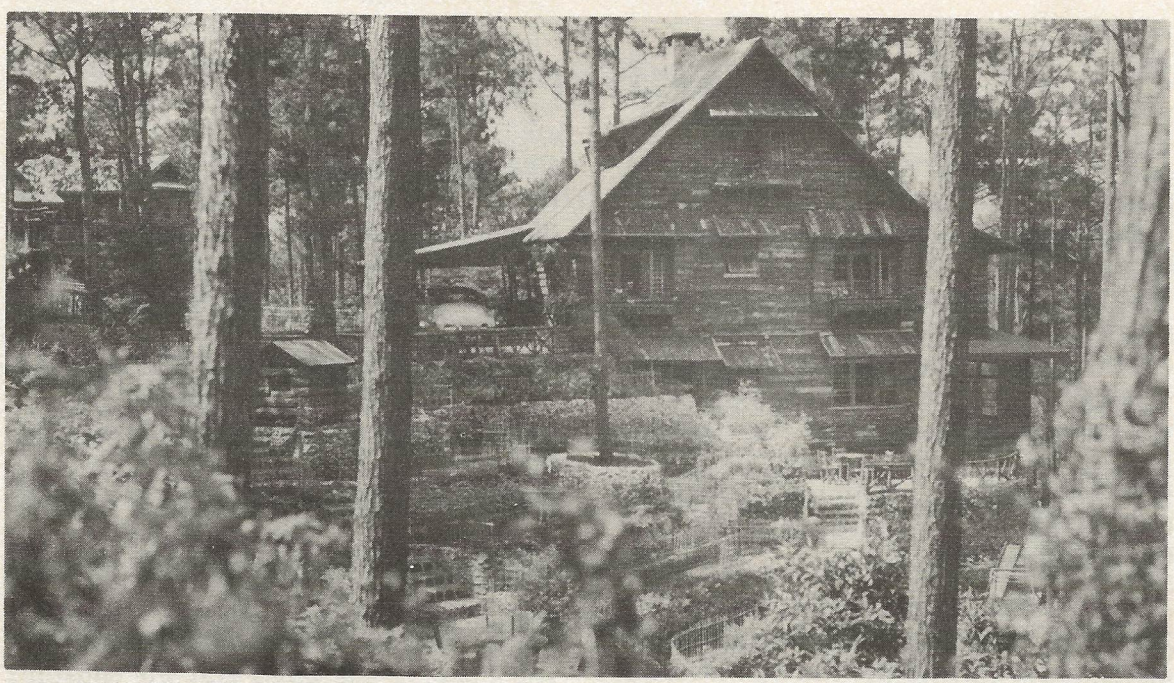
The name Baguio, which sounds so pleasant to American ears, is actually an unfortunate misnomer. According to the Spaniards, it means storm and typhoon. The lowlander associates the word with great destructive winds which carry off cities in their fury. In the gay 1890's when America was just learning how to use the horseless buggy, a village of Ibaloi Igorots, now known as the Benguets, were settled in their thatched huts in the area which is now Burnham Park and the Skating Link.

The Igorots called their tiny settlement Bagyiw, after the green moss and linchens that grew along the rim of the small marshland where their carabaos wallowed. Later, when the Spaniards and Christian Filipinos came up from the lowlands, they misinterpreted the sound of the name, and, since it seemed logical that such mountains were the playground of typhoons, a fable over a name was born that is still alive today. After half a century the controversy over the name of this city has not abated.

The fact of the matter is, as you will discover here, Baguio has a refreshing climate sans baguio although there is always the likelihood of a sudden mountain shower. The average temperature is 65 degrees Fahrenheit while in Manila the mercury wavers about twenty degrees higher. Even in the heat of noon day, the shade of the pines and the constant mountain breeze maintain the pleasant coolness.



Roaring streams and waterfalls are found throughout the mountain provinces. Some of these creek beds are almost a mile above sea level, and drop down through the canyon gorges finally emptying into Lingayen Gulf. The Camp John Hay hydro-electric plant utilized one of these mountain streams for supplying power to the resort.



The summer home of Mr. De la Rosa, Filipino movie star, is built completely of mountain pine. The rustic exterior is enhanced by a series of rock terraces down the hillsides. The cool breezes, beautiful flowers and tall pines make this an ideal location for summer homes.

In the summer of 1892, a young American zoological collector named Dean C. Worcester was approached in the wilds of Mindoro Island, while at work, by Domingo Sanchez, a member of the Spanish Forestry Bureau. Sanchez, in great detail, told of a fabulous country in the Luzon northlands at an elevation of 5000 feet which had a perpetual temperate climate and was sometimes visited by frosts. Worcester, like all Americans suffering in the steamy lowlands of the archipelago, listened to the dream picture hopefully. Upon his return to Manila en route back to America, he browsed through the Forestry archives and found enough about the truth of Sanchez's shangri-la to whet his adventurous spirit. Two years after Dewey's guns silenced the Spaniards in Manila, Worcester reappeared as a member of the first Philippine Commission under the direction of Judge William Howard Taft.

In July, 1900, Worcester and a party of curious Americans decided to explore the truthfulness of the Spaniard's story and began the ascent to Buguio. In Washington, the then Secretary of War Elihu Root was also watching hopefully. Almost everyone in the party except the dogged and persistent Worcester was sceptical. Frosts, pine trees, cool breezes . . . they no doubt grumbled under their shortening breaths as they toiled through the heat and dense jungle vegetation that gave the lie to Worcester's hopes.

"Until," as globetrotter Frank G. Carpenter wrote, "all at once, within the space of 100 yards, the party left the tropics and found themselves in a region of pines carpeted by thick, short grass. At sunset, they looked down . . . on what is now known as Trinidad Valley. That night the most sceptical of the party, buried under blankets, acknowledged that Worcester's faith in Domingo Sanchez had been justified."

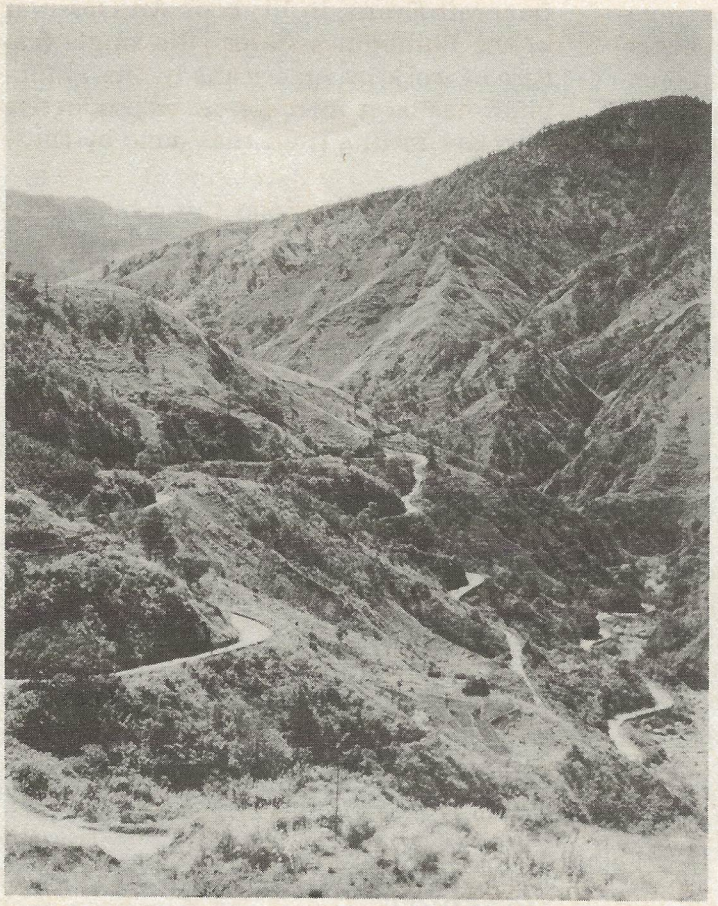
Thus was Baguio born. From the very first Governor Taft strongly endorsed Baguio as the projected summer capital of the Philippines. Taft, later to become Secretary of War under Theodore Roosevelt and ultimately President in 1909, exercised a powerful influence upon the Island's early development.

On April 15, 1903, the 300-pound statesman decided to see for himself and he rode a magnificent saddle horse up the mountain trail. The story is more adroitly told in the exchange of cablegrams between himself and Elihu Root in Washington. Upon reaching Baguio, Taft sent the following exhuberant wire: "STOOD TRIP WELL STOP RODE HORSEBACK 25 MILES TO 5000 FEET ELEVATION STOP HOPE AMEOBIC DYSENTERY CURED STOP GREAT PROVINCE THIS ONLY 150 MILES FROM MANILA WITH AIR AS BRACING AS ADIRONDACKS OR MURRAY BY STOP ONLY PINES AND GRASSLANDS STOP TEMPERATURE THIS HOTTEST MONTH IN THE PHILIPPINES IN MY COTTAGE PORCH AT THREE IN THE AFTERNOON 68 STOP FIRES NECESSARY NIGHT AND MORNING."

Mr. Root, dry as a bone, promptly replied from the capital: "REFERRING TO TELEGRAM FROM YOU STOP HOW IS HORSE?"

There are now two fine highways to Baguio from the lowlands, the Naguilian Road and the Kennon Road. Instead of the Naguilian route, the Taft Commission authorized the construction of the Zig-Zag trail, today known as the Kennon Road. Many difficulties were encountered from the very beginning of this project.

The engineer selected by the commission started the construction leaving for his line of communication about twenty-five miles of jungle trail between himself and the nearest settlement. Because of a low estimate, his funds were exhausted before he reached the foothills. A second engineer and a second estimate brought



Kennon Road (Zig-Zag Trail) is the mountain road that leads from the low lands up to Baguio. It is kept under constant repair by native laborers who clear the highway of landslides and repair damaged sidings. During the Japanese retreat seven of its major bridges were destroyed.

the Zig-Zag Trail to the canyon of the Beud River. He too used up his money and threw in the towel. Later events proved that routing the trail through this Beud River canyon was another costly blunder.

The Commission had on their hands a white elephant, half-finished, costing a million dollars. The press of America, echoed by that of the Philippines, scented a perfect failure story to tear across its typewriters. Baguio was soon lambasted across our nation as an outrageous investment for the sake of a few government officials who thought more of cool breezes than hard work. As later events proved this accusation was entirely unjustified.

Meanwhile the Commission selected a competent Army Officer, Col. L. W. V. Kennon, who organized a corps of four thousand men and they laboriously completed the road to the mountain plateau. It was a struggle against rains and moving mountain sides, but after two and one half million dollars had been spent, the scenic Zig-Zag Trail and the first gateway to Baguio was finished in 1909. In 1911 the Beud River rose to a height of 150 feet carrying with it a good portion of the road and mountain together but again it was re-constructed.

Today the road has been re-named to honor Col. Kennon and in one of the Camp John Hay regular tours you can view part of the soldier's great accomplishment. When the Japanese retreated into the Mountain Province they blew up the major bridges and so, today again, the famous road waits for another builder.

"The streets and avenues for the prospective city were planned and the districts set aside for the residence and business sections. Sites were designated for the government center, including the future Capital building, the provincial and municipal buildings, the Governor-General's residence and other public structures. Reservations were indicated for an Army post, a naval hospital, the railroad terminal and a Country Club. Convenient sites were set aside for semi-public buildings such as churches, convents, libraries, hospitals and an observatory. Last but not least, a comprehensive system of parks and playgrounds, connected by parkways winding in and out of the valleys and following the course of streams, were planned along which there were to be bridle paths, schrubberies and driveways. Having dreamed of the city to be . . . the American administrators and engineers set about to build it to fit in as nearly as possible with the form of the vision."

Forty-three years of peace in the Pacific conditioned the maturity of Baguio and that of the entire archipelago. By May, 1902, nine hundred and twenty-six American school teachers were in service about the Islands under personal instructions from President McKinley. These men and women, who pioneered the development of the Philippine educational system, erased, within the time span of one generation, the glaring illiteracy that marked the rule of His Most Christian Majesty, the King of Spain.

In 1903 the total expenses for public education was $1,897,923. Twenty years later the annual outlay increased tenfold. At this point it can be noted that for every governmental dollar spent toward the growth of the Islands, twenty-five cents went into the educational system. To ease the harsh effect of the climate upon these pioneer instructors a Teachers Camp in Baguio was founded which became the vacation land and annual Convention site for the educators. John Bancroft Evans, in his book An Observer in the Philippines states, "No single feature of work by Americans in the Philippines has been more heroic or productive of better results than that done by these teachers."

The Roman Catholic Church took an early advantage of the facilities offered in Baguio and selected a hilltop, overlooking Session Road, that subsequently evolved into the Baguio Cathedral. It was this structure that offered sanctuary to more than five thousand people of the city during the bombings in the Spring of 1945. The Jesuits secured another rise called Mirador where they established an observatory and stone monastery. On clear days, from this vantage point, the waters of the South China Sea at San Fernando La Union are visible. The Jesuits carved into one side of their hill the famous Grotto of the Lady of Lourdes and the image of Her Lady survived the bombings and is still intact.

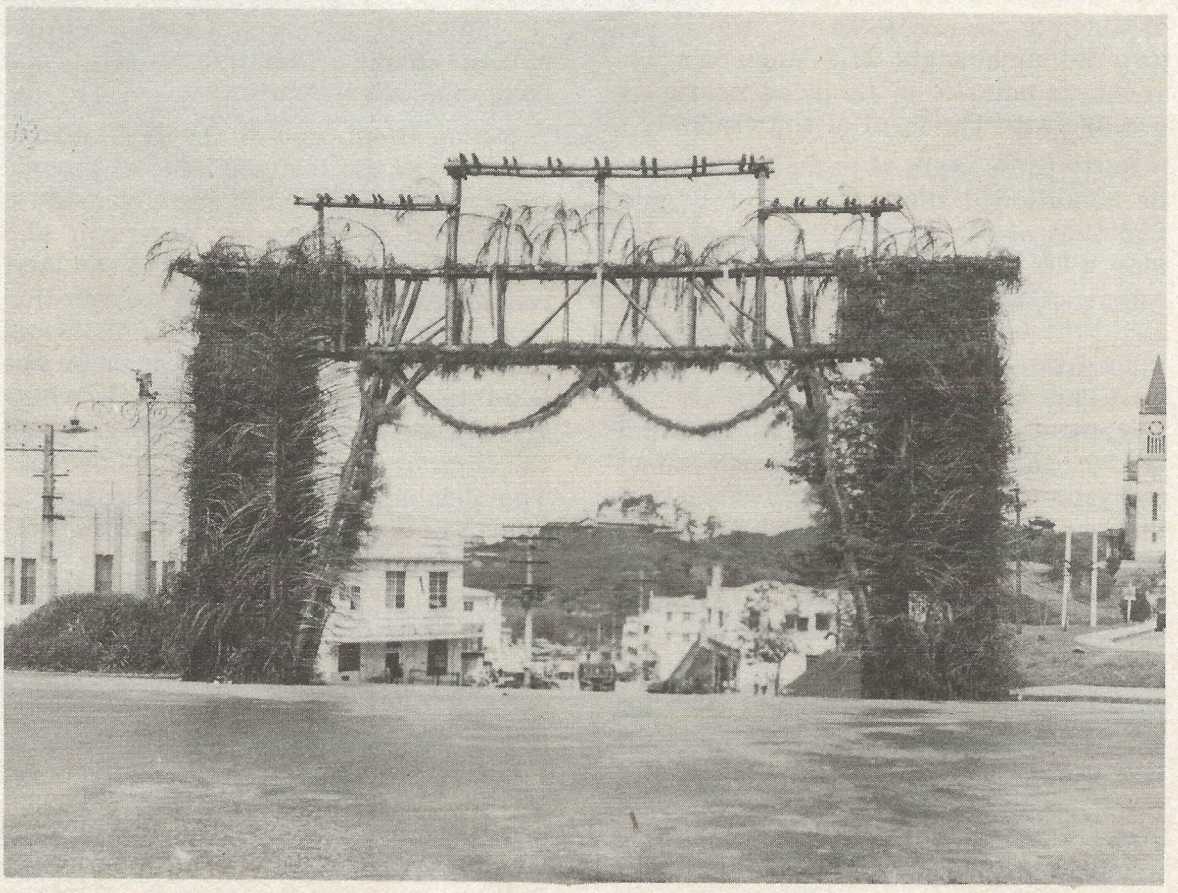
Bishop Brent, one of the earliest missionaries to the Islands, later to become the Episcopal Bishop of West New York, established a school for American and English boys in Baguio. This school later became a co-educational institution known as Brent School. The Episcopal Church of the Resurrection arose on the winding road to Trinidad Valley, where services were conducted in English and the Ilocano and Benguet Igorot dialects. The Belgian Sisters contributed the St. Louis Trade School for boys and the Holy Family Convent and College for girls while the Seventh Day Adventists built their chapel on picturesque Sunny Side Hill along Navy Road.

Some other religions that are found in the United States and that are well represented in Baguio are the Baptist, Assemblies of God, and Christian Science. There is also in Baguio The United Church of Christ which is a union of the Presbyterian, Congregational, Disciples of Christ, Evangelical United Brethren, and the Philippine Methodist faiths.

The late president Manuel Quezon built his summer home on one side of the lagoon of Burnham Park while scores of well-to-do Filipinos, Americans, Russians, Chinese and German residents of the Philippines accepted Baguio as their final home. In 1940, the population totalled about fifteen thousand while the number of pleasure-seekers from the lowlands were estimated at four times that number. In the same year plans were already under way to establish a sanitarium for tubercular and underprivileged children of the lowlands. In his book Forbes concluded: "It would certainly be most gratifying to Chief Justice Taft — the real father of Baguio, since it was under his orders and upon his responsibility that the great enterprise was undertaken — could he visit Baguio of today and see the extent to which his great vision has come to be a vibrant and living actuality." Even now, amid the ruins of the city, the evidence to support these words can be seen everywhere.

In 1939 the entire production of the Philippine mining industry reached the figure of $35,000,000. It was only ten years prior to this time that an enterprising prospector struck a heavy vein of mother lode in the valleys behind Baguio and the greatest gold boom of the Far East commenced with vigor.

The Naguilian Road follows the ridges and shoulders of the mountains instead of a series of gradually ascending valleys. Its final cost was one-tenth that of the Kennon Highway although the latter is the more direct route. In 1927 both



The archway over Session Road marks the entrance to the commercial shopping center of Baguio. This rustic appearing archway utilized as the town's signboard for announcing social functions and important visitors.

roads were making their contribution to the development of this haven in the mountains for the sweltering people of the lowlands. The greatest critic of Baguio, when appraised of the final results, had to publicly admit that the roads and city was a "glorious blunder."

If you stand atop Dominican Hill, which can be seen directly across the lagoon of Burnham Park, you have a direct view of the city. Follow the lacings of the roads, the position of parks and the general zoning. You will appreciate a singular fact and one that cannot be said of many American cities; namely that Baguio, even before the first building was attempted, was put down in master plan on the drawing table.

In 1904, W. Cameron Forbes as one of the Philippine Commissioners, invited Daniel H. Burnham and Pierce Anderson, Chicago landscape artists, to come to Baguio and build a dream city. These men, it should be recalled to their credit, accepted the commission involving fourteen thousand acres and asked nothing for their services. Of their work Forbes gives the greatest of praise: "It was most fortunate that the Philippine government should have the privilege of the great vision of Mr. Burnham in facing this problem and the plan that he made has since been adhered to faithfully."

A visitor, standing on the high ridge of Mines View Park can in one glance view the stretch of these fabulous gold fields and the somber, mist-shrouded mountains to the north. For countless centuries the Bontoc, Benguet and Ifugao peoples of the Mountain Province have panned or dug a meager revenue from the mountain streams and frequent landslides. It is believed that great unchartered veins of gold, copper, silver, manganese and chrome lie in those mountains to the north vut any evidence of lowlander prospecting evokes hostility from the native tribes-people. They fear that the tunnelling would destroy their rice terraces which to them would mean the end of their existence. One fairly recent expedition, made in 1933, proved very discouraging and demonstrated that the attitude of the natives hasn't changed one iota.

But in the sub-province of Benguet, of which Baguio is a part, conditions were always peaceful and the lowlander, foreign or Filipino, usually working on the hunches of the Igorots, soon dotted the countryside with great ore-producing developments.

During the occupation the Japanese stripped the vast majority of the mines of their machinery since they were not interested in gold. They converted the mines into hospitals, ammunition dumps, barracks and underground fortifications. Today the mines are rapidly recovering from the war years. If you stand downtown, you might see a truck or other vehicle labeled Antamok or Atok-Big Wedge or Balatoc. These are the workers' vehicles — evidence that the great industry has commenced the revival.

Students of the Saint Louis School are shown making bracelets, ear-rings, necklaces and brooches.

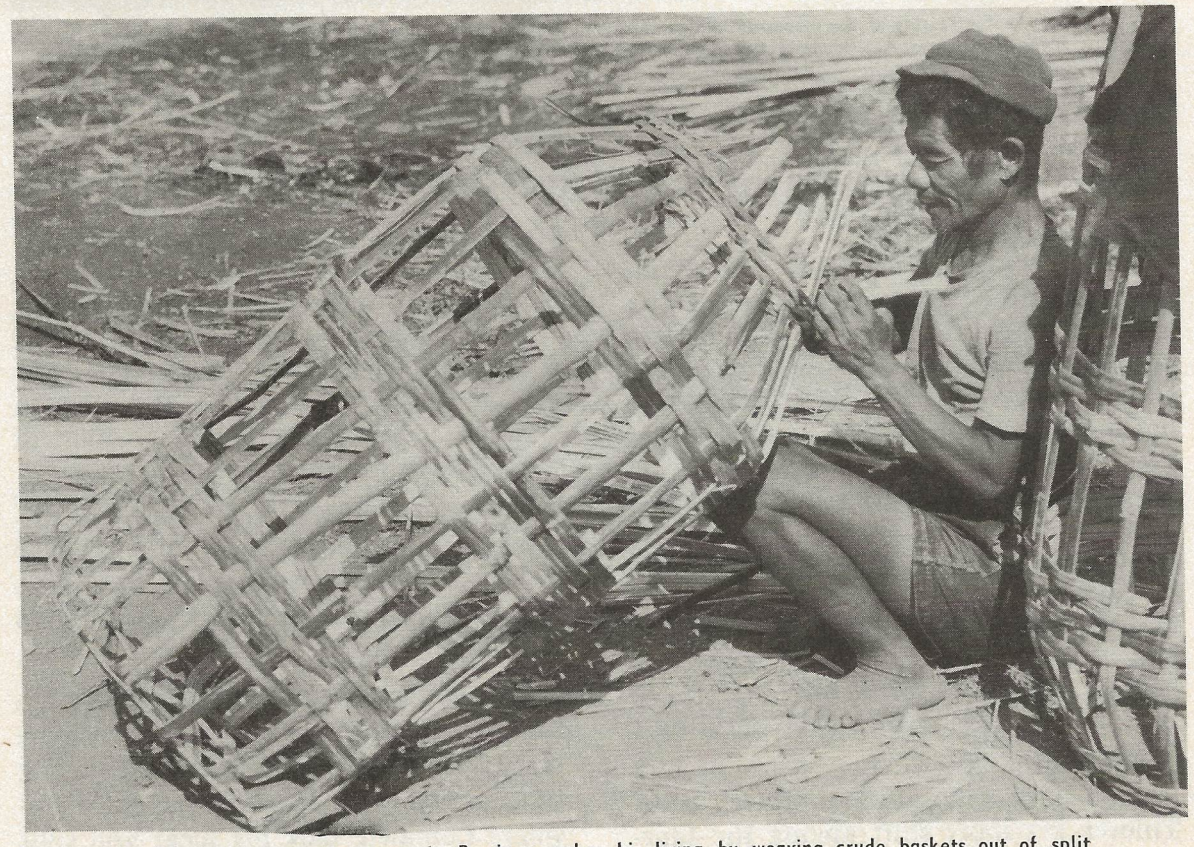
The Baguio Catholic Cathedral overlooks the city of Baguio. During the liberation battle, this cathedral was the sanctuary for the people of Baguio.

The city of Baguio is being rebuilt and soon will again be known as the beautiful white city of the Benguet Mountain Province.

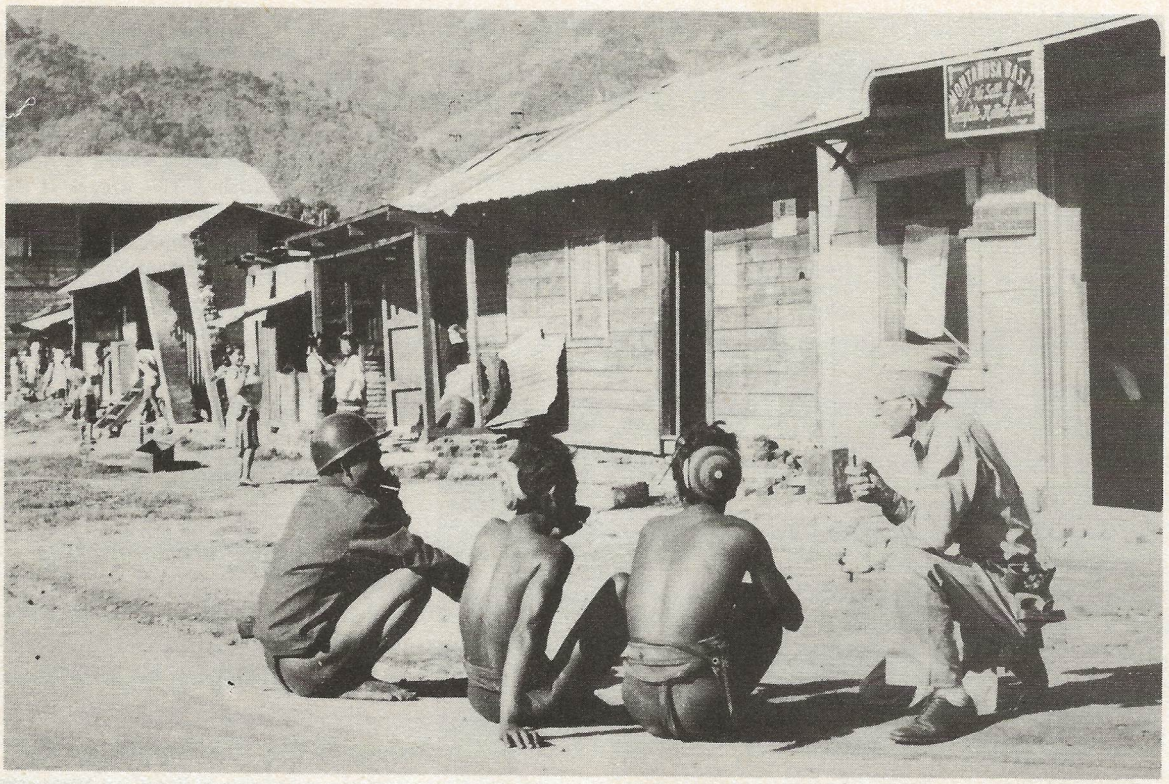
The Saint Louis School is staffed by the Belgian Sisters. Their gold and silver shop produces fine hand wrought bracelets, ear-rings, necklaces, and brooches of native floral design. Orders for jewelry must be placed with the Sisters in advance. Visitors are invited to watch the students of the school make filigree jewelry. The school is located immediately behind the cathedral.

This school was destroyed during the war. It was rebuilt during 1945 - 1947. In the school there are about 1700 students in grades ranging from kindergarten to the fourth year of high school. Very little tuition is charged for those attending the school. Many pay practically nothing; while many who pay nothing earn their tuition by working in the school's carpenter shop or gold and silver shop 80 minutes a day. They at the same time learn a useful trade.

In the Scout Barrio at Baguio is a group of Igorot women weavers who weave luncheon sets and woven napery. This method of weaving is now centuries old. It is the custom of the women to have their arms tattooed. This is done in the Bontoc region by a tattooer who uses six needles. The operation is very painful, but the result very decorative.



A native from the Mountain Province makes his living by weaving crude baskets out of split bamboo. These containers are used for shipping the produce out of fertile Trinidad Valley.



Bontoc Igorots of the mountain villages are very friendly to American visitors. During the Japanese occupation, many Americans retreated into these high mountains and lived with the mountain natives until the liberation.

NATIVES OF THE MOUNTAIN PROVINCE

As you leave the lowlands and climb upward into the high country of the Mountain Province, you enter the land of the Igorots. These Igorots are industrious people, spending their lives wresting a living from the rocky land of the mountainsides. The name "Igorots" is applied generally to the natives of the Mountain Province. There are many different tribes and sub-tribes among the Igorots and the loyalty to their own tribe and sub-tribe is very strong. There has long existed, and still exists, to a lesser degree under government repression, inter-tribal warring and head hunting.

The Igorots are an honest people and have a strict moral and ethical code. Thieves get short shift among the Igorots. The home is as much the foundation stone for their life as it is in western civilization. A man has but one wife, though a marriage may be terminated if it does not produce offsprings. The Igorot woman works alongside the man in the rice fields and enjoys a position of independence and equality with him.

Religion is a tribal affair with the different tribes having their own god or gods. All of the tribes worship anitos, the spirits of the dead ancestors, as well as the tribal god.

The god of the Bontocs and the Infugaos is Lumawig who they believe came down to earth as a man and lived among the Igorots. The Bontocs can show you where Lumawig took his spear and split a huge boulder. They can point out to

you the grove of trees which grew up from the litter poles upon which Lumawig's dead children were carried back from a neighboring village where they had been killed. This particular legend was the excuse for long years of intertribal war.

The Ibaloi, or Benguet Igorots, believe in a god named Cabunian. The influence of Catholic missionaries who have worked in the mountain provinces is beginning to be felt but unlike the lowland Filipino, the Igorots has been slow to adopt Christianity and Christian Igorots are still the exception rather than the rule.

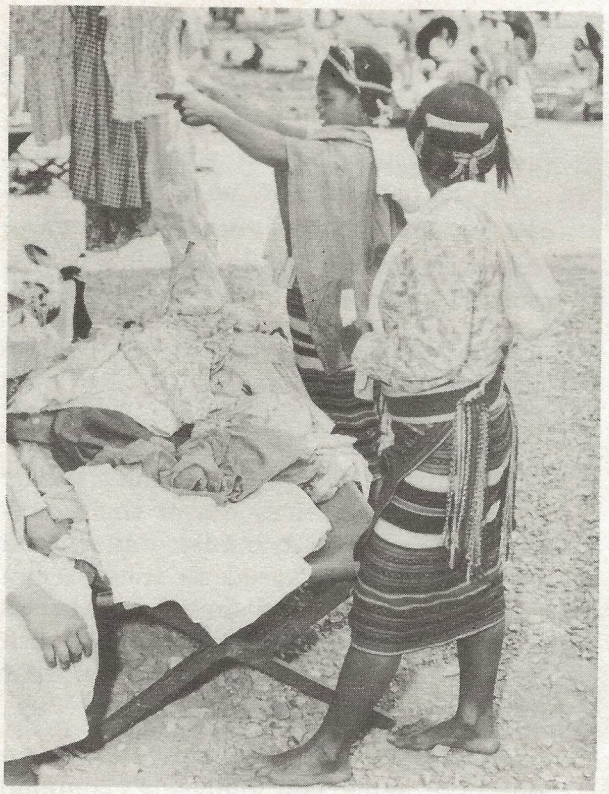
The Ibaloi and Inibaloi, living in the sub-province of Benguet, are the most peaceful of the Igorots and long ago abandoned head-hunting, for most part they are an agricultural people but they are also miners and for generations practiced a crude form of mining to produce gold. Now modern mines near Baguio employ the Ibaloi to tap the rich resources of ore in these mountains. It is these Benguet Igorots who smoke their dead and place them in mummy caves where they remain for years without disintegrating. The Benguet Igorots excel in weaving and the Baguio luncheon sets are world famous.

At Bontoc, the Capital of the Mountain Province, live the most warlike of the Igorots. These Bontocs live in villages of small huts with heavy thatch roofs of cogon grass. Only the father and mother and very young children live in the hut. The older children live in dormitories. The girls' dormitory is called an olog and the boys' dormitory is called an ato. At night, the boys come to the olog to pay court to the girls. Marriages are not considered binding until a child has been born to the union. If no child is born, the marriage is dissolved by the husband and wife dividing the household effects and separating. "Divorce" is practically unknown after a child has been born.

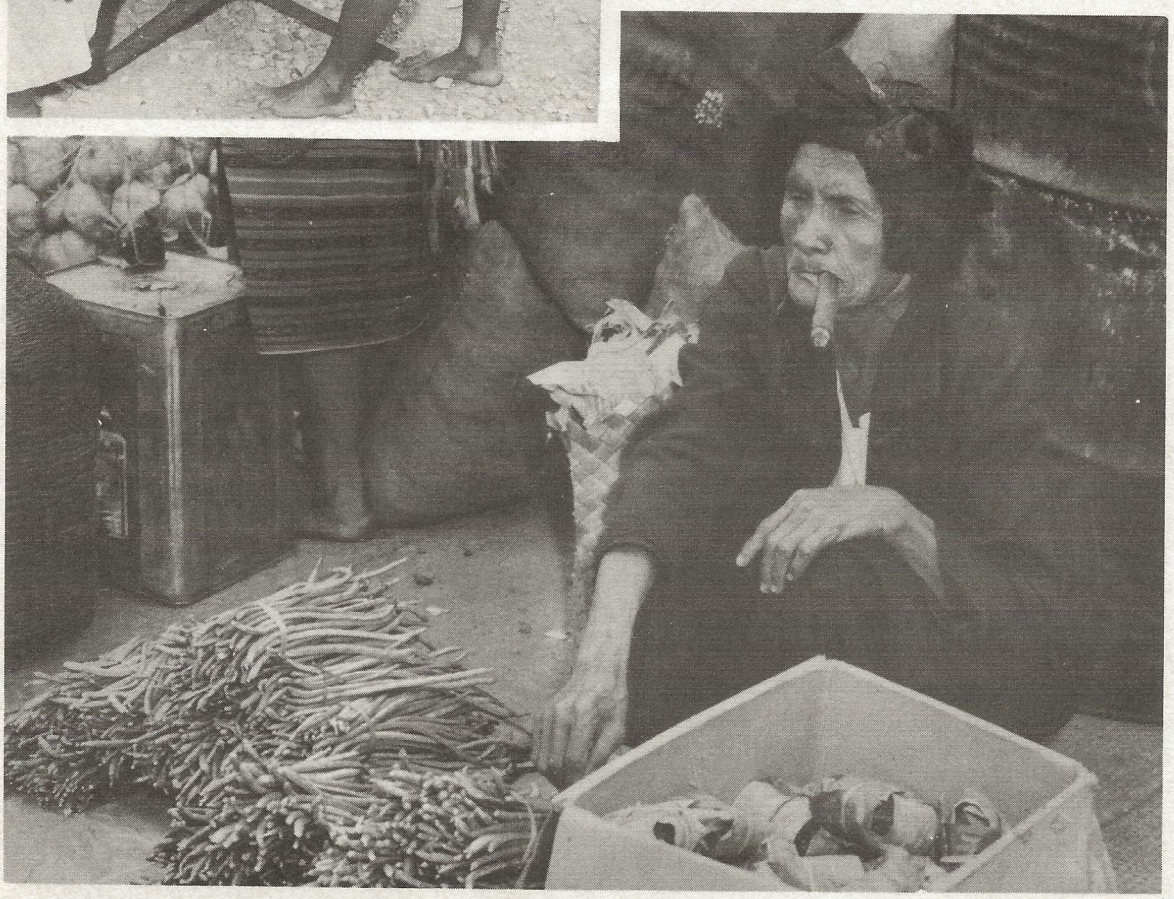
There is no central authority or "headman" in an Igorot village. Rather, there is a loose jurisdiction by the "elders" of the village. The Bontocs still cling to the medicine man or woman who works cures through the anitos of the sick man's ancestors. These cures are often expensive to the sick man's family in rice, chicken, and pigs.

The Ifugao is the builder of the rice terraces which have been called the eighth wonder of the world. The Bontoc, too, builds rice terraces, but it is near Benaue in the land of the Ifugao that the terraces step up the sides of the mountains to the very summits, and extend down the valleys as far as the eye can see. The Ifugao is an artist in the realm of wood carving and his sculpture with crude instruments surpasses any similar work by the other tribes.

The Bontocs and the Ifugaos share, besides the same god Lumawig, common tribal customs. The women wear very little or no clothing on their upper body. Like the Benguet women, they wear wrap-around skirts called tapis. The women are tattooed on their arms while the men are tattooed on both arm and chest. The men wear bracelets on their upper arms made from boar tusks and decorated with tassels of carabao hair. These indicate that the wearer has killed an enemy and, usually, that he has brought home his head. The men wear shirts of various kinds and G-strings or loin cloths. They wear no trousers or shoes. Their basket-like hats are an indication of their status. One type of hat is worn only by single men. Another is worn only by widowers. The manner in which they wear their hair is also an indication as to whether they are single, married, or widowers. A widower wears his hair long in memory of his wife's long hair. The strands of beads which the women wear twined in their hair are heirlooms and are passed down from mother to daughter.



Igorot girls, wearing their own hand-woven brilliant skirts and sashes, visit the shopping center in Baguio to buy some "ready made" clothing. Gradually, these people are finding that the conventional way of living is more comfortable and convenient.



In the native market place at Baguio, people from the mountain provinces bring their produce for sale. Such foods as pineapples, strawberries, black-eyed peas, papayas, mangoes, tomatoes and turnips are sold in the open. This elderly woman smokes one of the self designed "stogies" made from locally grown tobacco.

Most handsome of the Igorots, as well as the tallest and cleanest, is the Kalinga. Much of the land of the Kalinga is fertile, valley land. In the highlands, there is an abundant water supply and the Kalinga has not had the back-breaking toil that is the lot of the Bontoc and the Ifugao. His villages are more orderly then those of the Ifugao and the Bontoc and laid out along streets. His houses, too, are neater and better constructed than those of the neighboring tribes. Some Kalinga tribes are nomadic and move about from place to place, with no permanent settlement or village.

North of the Kalingas, in the subprovince of Apayao, live tribes about whom little is known. There are the Itnegs and the Isnogs and, in the northeast, the shy Negritos. It is a land of dense forests that is still but little explored.

The traditional celebration or festival for Igorots is the canao. A canao may last several days and includes feasting, singing, dancing, and incantations to the anitos (spirits) of the family giving the canao. An Igorot feels duty-bound to give a canao in thanksgiving when his crops have been especially abundant or when good fortune has come his way. The canao goes back into Igorot history as far as the beginning of their religion.

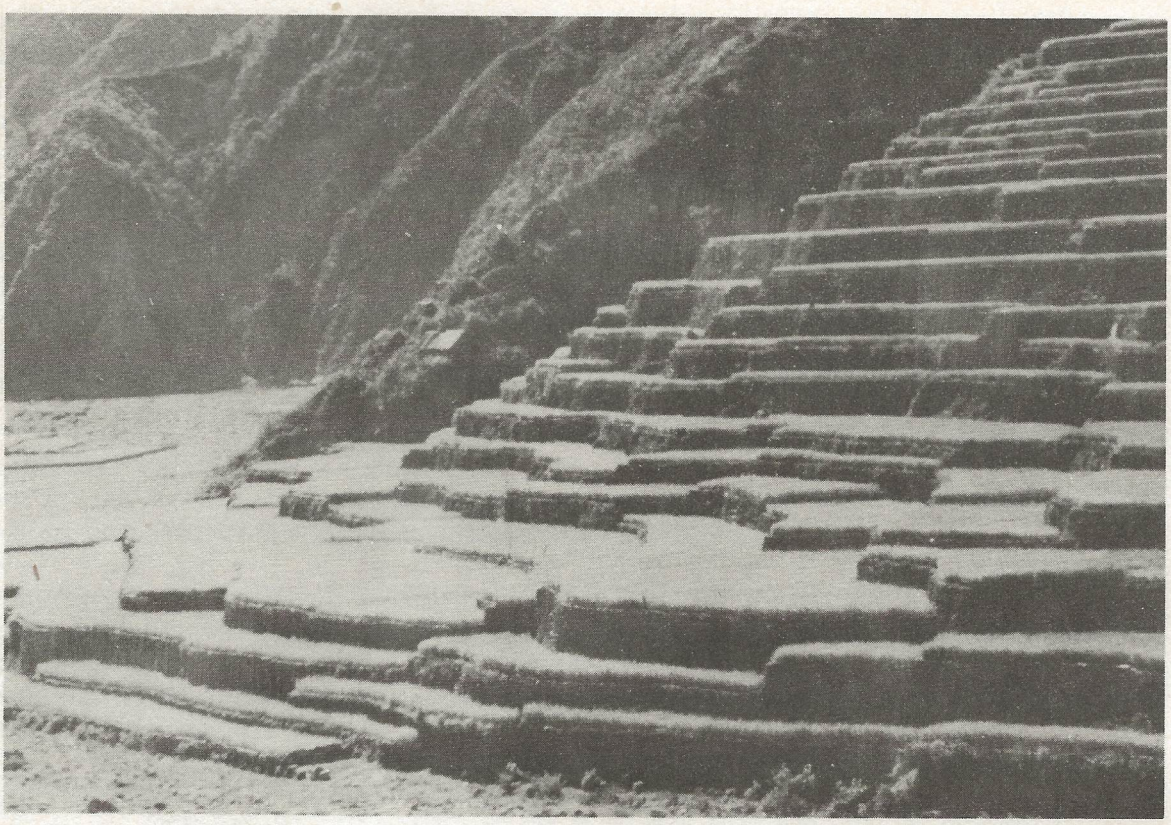
The bill of fare at a canao includes carabao, cows, pigs, chickens and rice. Tapuy, the Igorot rice wine, and basi, a fermented drink made from sugar cane, flow freely. Music for the dancing is made by beating on solibaos (a drum made from the hollow trunk of a tree) and striking on gongs. These gongs are struck with bleached jaw bone of an enemy killed in battle. The dances are repetitious and, like the dances of the American Indian which they resemble, each tells a story.

The medicine woman of the tribe, called the mambulong, calls the anitos of the family one by one. As she calls each anito, she takes a sip of tapuy. This ceremony goes on as long as there are anitos to remember, quite often lasting half a day or longer. By the time a sip has been taken to each anito, the mambulong is usually more than a little drunk and this adds fervor to her incantations. When she comes to the anito of the celebrant's mother or father, everyone in the ritual room bursts into tears, while the mambulong tells the anito not to be sad because the son has done well and is wealthy.

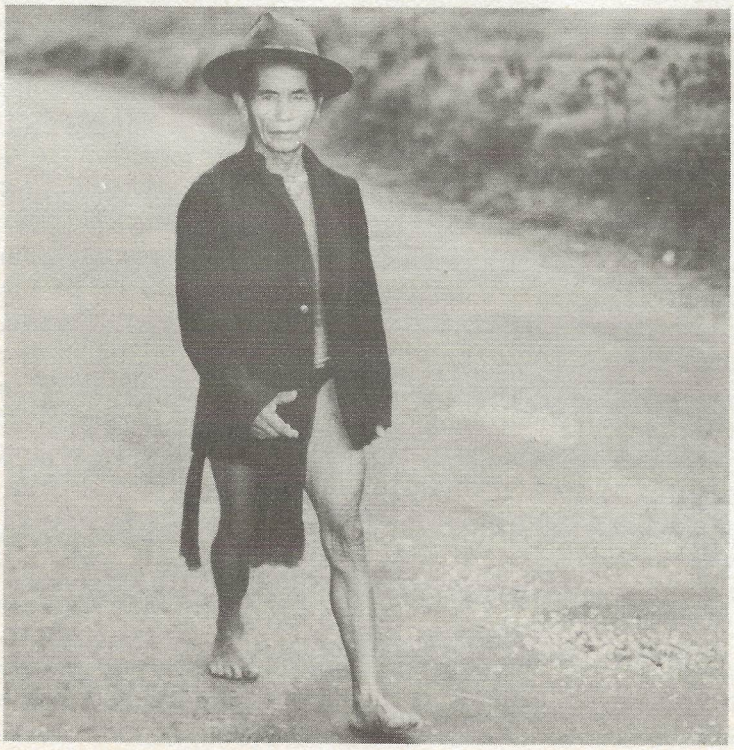
The Igorots are a superstitious people whose every day lives reflect their anxiety to please the good anitos and to escape the wrath of the evil ones. They believe that all deaths, except un-natural ones, are commanded by anitos. Those who die in battle are considered the most fortunate and are supposed to receive special consideration in the land of the anitos.

Though some tribes of Igorots smoke their dead and place them in mummy caves, other tribes have cemeteries or burial grounds where the deceased are buried in hand-hewn coffins. In their funeral ceremony, the dead member of the tribe is tied upright in a specially constructed chair called a sung-a-chil. The members of the tribe gather outside the hut and squat in a semi-circle around the mourners. When the time has come for the burial, everything is done with great haste. The body is placed in the coffin, the coffin is buried to the grave, and the dirt is thrown in on top of the coffin just as quickly as possible. This is to make sure that the spirit (anito) of the dead man will not become separated from his body.

One interesting custom that has grown out of superstition is the annual stone fight among the Bontocs. The fight is staged between the men of two friendly, neighboring towns. It is based on the belief that the more heads cracked in the fight, the more camotes (native sweet



The rice terraces stair-stepped up the steep sides of the mountains by the natives, are considered as the "Eighth Wonder of the World". These people are experts at irrigation and high altitude farming.



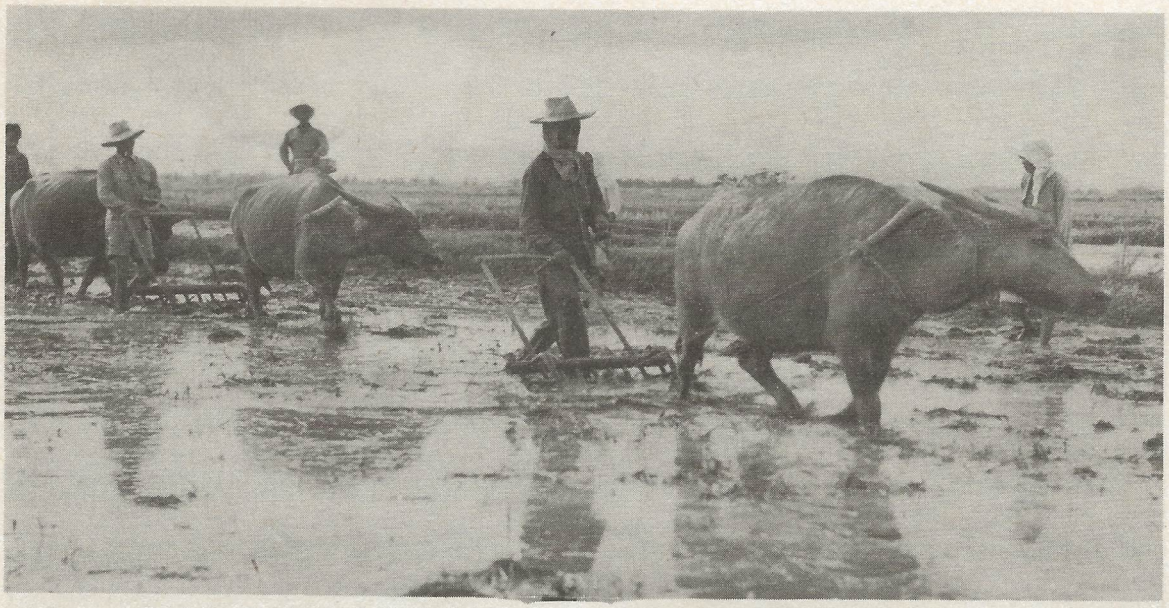
Still sporting an old U.S. Campaign hat, this native walks into town to visit. The costume is typical of that worn by the men; a hat, a coat and highly decorated loin cloth.

potatoes) there will be harvested that year. The two groups line up, one group on either side of a stream which separates them from the other. All of the men in the village except the very old and very young are marshaled for the fight and throw stones at the opposing group with all their might and main. The women and children watch the battle from behind trees or from a distance and urge on their men-folks with cries of "Oochook! Oochook!" When the sun goes down, the bloody battle ends and the medicine men go out among the fallen to minister to bleeding heads and broken ribs. If the number of broken heads has been great, the community rejoices because it means that there will be a fine harvest of camotes that year. The day ends in a canao and the drinking of tapuy.

The Kankany Igorots believe that the eels of Lake Cagubatan are sacred and will not catch or eat them. The Kankanays believe that, once when the lake was low and their crops were dying from lack of water, a man named Taluloc brought a sacred eel and put it in the lake. This eel produced offspring and, when the eels multiplied, they bored holes into the bottom of the lake producing springs and causing the lake to fill with water again. The Igorots believe that these eels go to heaven when they die. When they see a shooting star in the night sky, they think that it is a sacred eel flying to heaven.

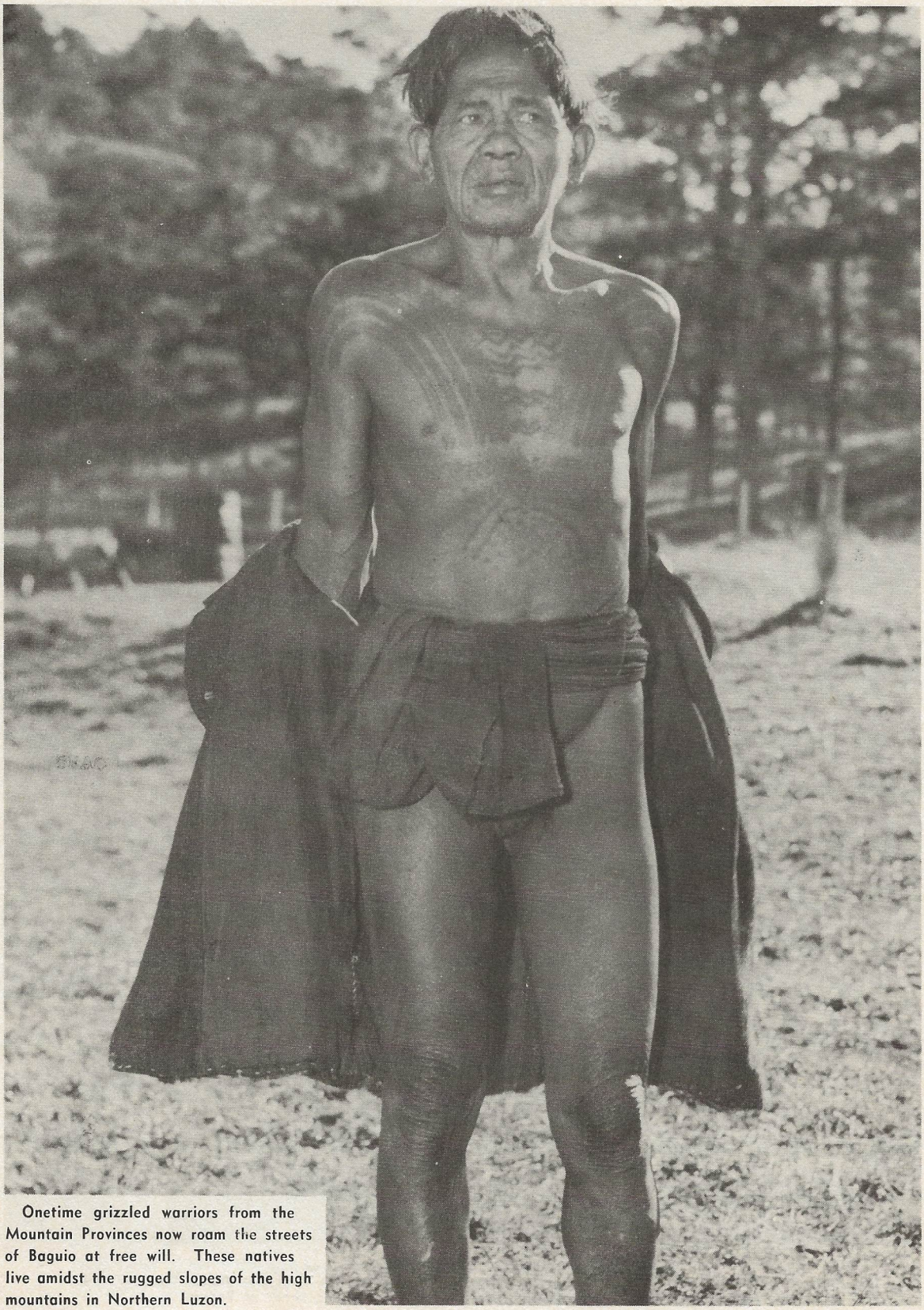
The Igorot has not welcomed western ideas or interference with his accustomed way of life. When government officers tried to force Igorots to send their children to school, the children were hidden among the pigs. When a mining company went into the mountains near Bontoc to sink shafts for gold, the Bontocs took the company's equipment and dropped it over a precipice. The Igorots are especially unfriendly to mining ventures because they know that mines will threaten their rice terraces. As for religion, the Catholic missionaries will admit that, though they have lived with the Igorots for many years, conversion of the Igorots to Christianity has been rather disappointing.

Still, the outside world is coming to the Igorots. When new roads and railroads reach deep into the forest vastness of the northern mountains, the Igorot will undoubtedly be won over to western ways.

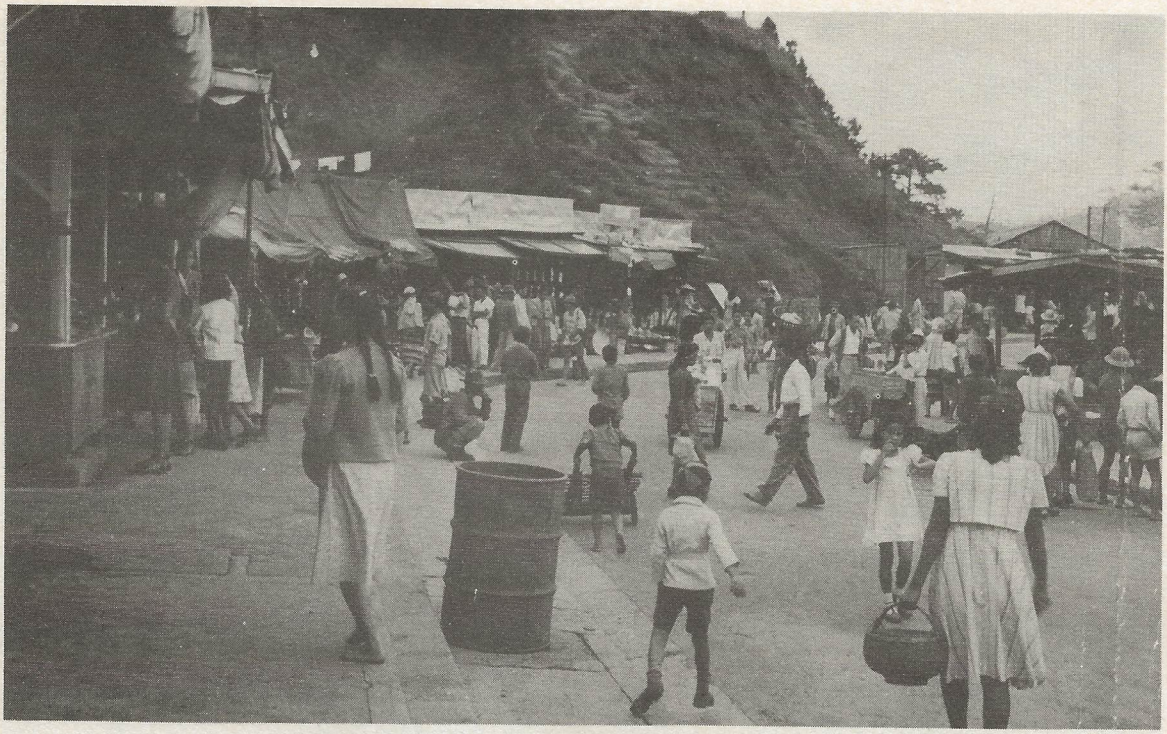


Far below Baguio are the lowlands, which are predominated by sultry humidity and tropical heat. Farmers use the faithful carabao as the source of power for their primitive methods of farming. Rice and sugar cane are the two chief products of the lowlands. Rice, which is the staff of life in the Philippines, is planted with ceremony and harvested with festivity.

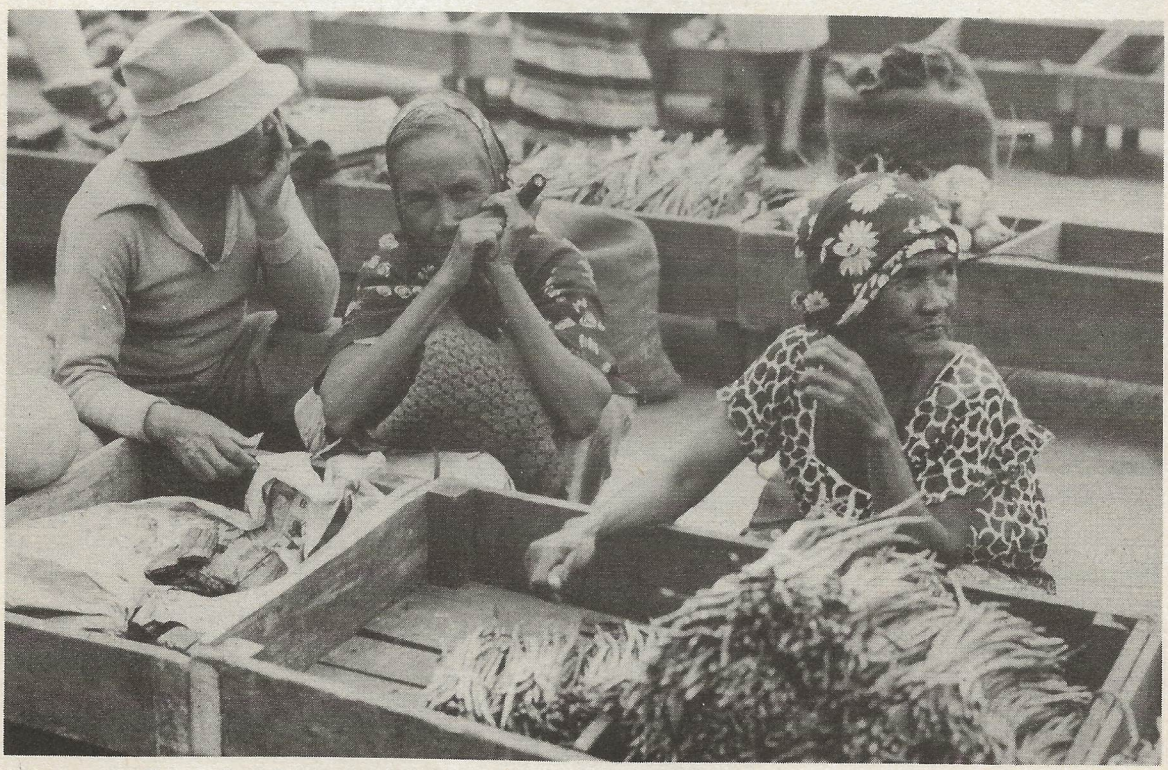
Ifugao woodcarvers have moved into the Baguio province. The whole family carves, each specializing in one certain item. These beautiful carvings can be purchased in the shops at Baguio.



Onetime grizzled warriors from the Mountain Provinces now roam the streets of Baguio at free will. These natives live amidst the rugged slopes of the high mountains in Northern Luzon.



The Baguio market place was built by German prisoners during the World War I. Most of the produce comes from the valleys, while a good number of the vendors are Benguet Igorots. These tribespeople congregate in the square, buying and selling produce of their own handiwork.



Due to the mild climate of the mountain provinces, many fruits and vegetables can be raised that will not survive the heat of the lowlands. The Baguio market place has its busiest day on Sunday, when the Igorot natives visit this unique shopping center.

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